

2024

Saṅghādisesa 1-13
Dhammadhaja's Notes
Na Uyana, Sri
Lanka

Primary and Secondary Sources

2

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	Most Venerable M. Saṅghasobhana Mahāthera, <i>Upasampadā Exam Revision Notes</i> , 2 nd Edition, Na Uyana Forest Monastery, Sri Lanka, 2014.
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Saṅghādisesa Definition

- the term **Saṅgha + ādi + sesa** means involving the **initial** (**ādi**) and **subsequent** (**sesa**) acts. It refers to the class of offence where the **Saṅgha** is needed at the **beginning** (**parivāsa, mānatta**) and the **end** (**abhbāna**).
- **purifying the wrong doer** is called **vuṭṭhāna vidhī**, which means **raising up**, i.e. opposite of **āpatti** (**falling down**).
- Saṅghādisesa offences: **13** for the **Bhikkhu Saṅgha /Pātimokkha** and **17** for the **Bhikkhunī Saṅgha /Pātimokkha** (**ubhato-saṅghā** or **ubhaya-pātimokkha**).

Sañcetanikā sukkavissatṭhi, aññatra supinantā, saṅghādiseso.

Intentional emission of semen, unless [it is] in a dream, entails a formal meeting of the Saṅgha.

- ***sañcetanikā***: intentional; adjective qualifying *sukkavissatṭhi*. pref. *saṃ*: with + *cetanā*: will, active thought; fr. *cinteti*: thinks + possessive suf. -*ika*.
- ***sukka-vissaṭṭhi***: emission of semen; nom. sg. f. = *sukka*: semen, lit. "white stuff" + *vissaṭṭhi*: emission; action-noun derived from the p.p. of *visajjati/vissajjati* or *vissajati/vissajjati*: discharges.
- ***aññatra***: except, other than. ***supinantā***: in a dream, during a dream; abl. sg. m. = *supina*: a dream + *anta*: in, within, inside.
- ***saṅghādiseso***: involving the community in the beginning and in the rest;

- **intentional** (*sañcetanikā*, Pāt 12,5): [there] is consciousness (*cetanā*) of it means **intention** (lit. with consciousness; *sañcetanā*); intention (*sañcetanā*) indeed is intention (*sañcetanikā*), or, alternatively, that [which] has intention.
- **emission of semen** (*sukkavissatṭhi*, Pāt 12,5) means: emission of semen (resolution of compound); the meaning is: the moving from its place of some semen or other among the ten sorts of semen. (p 177)
 1. [ten] by virtue of [being] blue, etc., due to the diversity of **secretions** and **elements** of a bhikkhu] who, (p 177)
 2. when [his] penis for some reason or other among "erection due to sexual passion", etc., has reached readiness, masturbates, (p 177-178)

4. with the intention of enjoying the emission [of semen] having used as a pretext something or other among "good health", etc. (p 178)

□ 10 colours of semen: (p 177)

1. *nīlam* moceti – blue.
2. *pītakam* moceti – yellow.
3. *lohitakam* moceti – red.
4. *odātam* moceti – white.
5. *takkavaṇṇam* moceti – the colour of buttermilk.
6. *dakavaṇṇam* moceti – the colour of water.
7. *tolayappam* moceti – the colour of sesamum oil

8. *khīravaṇṇam* moceti – the colour of milk.
9. *dadhivaṇṇam* moceti – the colour of curds.
10. *sappivaṇṇam* moceti – the colour of ghee.

□ 4 secretions and 4 elements: (p 177)

1. bile	1. The earth element
2. phlegm	2. The water element
3. pus	3. The fire element
4. blood	4. The wind element

□ **4 types of physical effort for ejaculation:** (p 178)

1. *Ajjhattarūpe* moceti – one's own form.
2. *bahiddhārūpe* moceti – an external form.
3. *ajjhattabahiddhārūpe* moceti – one's own form and an external form.
4. *ākāse katīm kampento* moceti – making one's hip swing in the air.

□ **5 reasons for erection:** (p 177) (*upatthambha* – support)

1. *rāgūpatthambhe* moceti – due to sexual passion
2. *vaccūpatthambhe* moceti – due to excrement
3. *passāvūpatthambha* moceti – due to urino

5. *uccāliṅga-pāṇaka-dattha-apatthambhe* moceti – due to insect bites.

□ 10 intentions of the emission [of semen]:

1. *ārogyatthāya* – for the sake of health.
2. *sukhatthāya* – for the sake of pleasure.
3. *bhesajjatthāya* – for the sake of a medicine.
4. *dānatthāya* – for the sake of a gift (to insects, says the Commentary, although producing semen as a gift to one's partner in a tantric ritual would also come under this category).
5. *puññatthāya* – for the sake of merit.
6. *yaññatthāya* – for the sake of a sacrifice.

7. *saggaṭṭhāya* – for the sake of heaven.

8. *bījatṭhāya* – for the sake of seed (to produce a child—a bhikkhu who gave semen to be used in artificial insemination would fit in this category).

9. *vīmaṇsatṭhāya* – for the sake of investigating (e.g., to diagnose one's health).

10. *davatṭhāya* – for the sake of playfulness or fun.

□ 5 (reasons for erection) * 4 (types of effort) * 10 (intentions for emission) * 10 (types of semen) = **2000 āpatti**

□ **unless [it is] in a dream** (*aññatra supinantā*, Pāt 12,5) means: whatever emission of semen there is in a dream, except for that. (p 176)

□ **entails a formal meeting of the Saṅgha** (*sanghādiseso*, Pāt 12,5f.) the meaning is: whatever intentional emission of semen there is, unless [it is] in a dream. (p 178)

-> Having committed [such an] offence, for the one who wishes [its] removal, whatever is the removal of [that] offence, a *Saṅgha* is required, in the beginning of that [removal] for the sake of imposing **probation**; in the rest [starting from] the beginning, [that is] in the middle, for the sake of imposing the *mānatta* [**penance**] or for imposing the *mānatta* [**penance**] together with sending back to the beginning; and at the end for the sake of **rehabilitation**. For, in that respect, **not even a single procedure can be performed without a Saṅgha**. Thus a **Saṅgha is required at the beginning and in the remainder** [that is the meaning of] *sanghādisesa*

□ 4 reasons for dreams:

1. being disturbed by an imbalance of elements (*dhātukkhobha*).
2. past experiences (*anubhūtapubbata*).
3. influence of deities (*devatopasamhārata*).
4. as a premonitory sign (*pubbanimitta*).

□ 5 factors for *Sañcetanika* (saha cetanā – intentional):

1. *Jānato* – knowingly.
2. *Sañjānanto* – fully aware that he is going to emit.
3. *Sañcicca* – deliberately, intentionally, purposefully.
4. *Abhivitaritva* – without hesitation one goes on.
5. *Vitikamma* – one makes physical effort.

□ **10 kinds of lust (*rāga*):**

1. delight in releasing (*mochana-sādo*)
2. delight in being released (*muccana-sādo*)
3. delight in having been released (*muttasādo*)
4. delight in sexual intercourse (*methunasādo*)
5. delight in touching (*phassasādo*)
6. delight in scratching (*kaṇduvanasādo*)
7. delight in seeing (*dassanasādo*)
8. delight in sitting (*nisajjasādo*)
9. delight in talking (*vācāsādo*)
10. love for household life (*gehasita-pema*)
11. attachment to forest products (*vanabhaṅgiya*).

Saṅghādisesa 1 - 17 Aspects of Analysis

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1. provenance (nidāna)	Sāvatthi (p 179)
2. individual (puggala)	Elder Seyyasaka (p 179)
3. subject matter (vatthu)	emission of impurity (i.e. semen) after having masturbated. (p 179)
4. prescription (paññatti)	exclusive [to bhikkhus]. ☐ supplementary: unless [it is] in a dream. (p 179)
5. command (āṇatta)	not connected with commanding [someone else]. (p 179)
6. sort of offence (āpatti)	(p 179)
7. non-offence (anāpatti)	(p 179)
8. failure (vipatti)	a failure of virtuous conduct. (p 179)
9. constituent parts (aṅga)	(i) intention, (ii) masturbation (effort), (iii) emission. (p 179)

Saṅghādisesa 1 - 17 Aspects of Analysis

16

10. sort of origin (samutṭhāna)	2 origins: body (kāya) & thought (citta) (p 180, 128)
11. activity (kiriyā)	[it originates in] activity (doing). (p 180)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 180)
13. intention (citta)	[is dependent on] intention. (p 180)
14. the diversity of faults (vajja)	common opinion (p 180)
15. deeds (kamma)	a physical deed (p 180)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 180)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	two [types of] feeling (p 180)

Saṅghādisesa 1 - Sorts of Offence (p 179)

17

<i>Dukkata</i>	<i>Thullaccaya</i>	<i>Saṅghādisesa</i>
	For [a bhikkhu] who, having thought of [emitting semen], exerts himself with respect to his penis even so much as by shaking his hips in the air, if [the semen] is not emitted.	a bhikkhu] causes an ejaculation in making another one masturbate his (i.e. the bhikkhu's) own penis.
		if even so much as a small fly might drink is released from its [storage] space, even if [the semen] did not descend to the water (urine) passage.
		if [the semen] merely descends to the water (urine) passage, whether it goes outside or does not go out.

There is no offence:

1. for one not masturbating.
2. for one having no intention of emission.
3. for one seeing a dream,
4. for one who is insane, etc., even if [semen] is emitted.

These are the 3 constituent factors (*aṅga*):

1. **Intention:** having willed, having made the decision knowingly and consciously. (10 types of intentions)
2. **Action:** physical effort by oneself or someone else. (4 types of effort)
3. **Completion:** the **semen is discharged** (falls from its base). If only intention and effort factors are fulfilled: *thullaccaya*.

Saṅghādisesa 1 - Nā Uyana Past Exam Questions

1

20

[2010, 5]: Write the first Saṅghādisesa in pāli.

[2016, 9.3]: Write down the first Saṅghādisesa in pāli.

[2019, 3.3]: Write the meaning of the first Saṅghādisesa in pāli.

[2020, 2.2]: Give the English meaning of the first Saṅghādisesa.

[2010, 5]: Give the first Saṅghādisesa, the connected story, the person involved and the cause.

[2004, 2001]: Give the factors for the first Saṅghādisesa.

[2002, 6]: Give the total factors of the first Saṅghādisesa.

[2009, 5]: One who commits the first Saṅghādisesa must fulfill three factors. What are they?

Saṅghādisesa 1 - Nā Uyana Past Exam Questions

2

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[2017, 10]: Write down the 10 intentions of the 1st saṅghādhisesa?

[2012, 4]: A bhikkhu secretes semen but no offence occurs. Clarify this according to the original story.

[2004, 7]: Explain the “Sañcetanikā sukkavisaṭṭhi, aññatra supinantā”.

[2009, 5]: Describe in short: 'Sañcetanikā sukkavisaṭṭhi, aññatra supinantā, saṅghādiseso.'

[1999, 6]: Give the meaning of the following: Sañcetanika.

[2017, 4]: What are the 4 phenomena that cause to originate a dream?

[2014, 8]: How many causes are there to see dreams?

Saṅghādisesa 1 - Nā Uyana Past Exam Questions

3

22

[2011, 1.4]: In the first Saṅghādisesa what are the turns of āpatti (apāttivāra)? (i) Saṅghādisesa - Pārājika, (ii) Saṅghādisesa - Thullaccaya, (iii) Saṅghādisesa - Pācittiya, (iv) Saṅghādisesa - Nissaggiya, (v) Saṅghādisesa - Dukkaṭa

[2018, 2.3]: In ancient times, a bhikkhu in the name of Seyyaka had secreted semen knowingly by various strategies. Write about the difference between Āpatti and Anāpatti of what had happened to him.

*Yo pana bhikkhu **otīṇo vipariṇatena cittena** mātugāmena saddhim **kāyasamṣaggaṁ** samāpajjeyya, **hatthagāhaṁ** vā **veṇigāhaṁ** vā aññatarassa vā aññatarassa vā **aṅgassa parāmasanam**, saṅghādiseso.*

If any bhikkhu should, **beset** [by **passion**], with **perverted thought**, engage in **bodily contact** with a woman or holding of hands or holding of locks of hair or touching of this or that limb, [this entails] a formal meeting of the Saṅgha.

- ***yo pana bhikkhu***: if any bhikkhu.
- ***otīṇo vipariṇatena cittena***: under the influence of an altered mind/ affected by a perverted mind.
- ***otīṇo***: affected, under the influence of, overwhelmed, smitten, infatuated; (pass.) p.p. (used as adj. qualifying bhikkhu) of *otarati*: to descend, go down into.
- ***vipariṇatena***: altered, perverted; p.p. of *vipariṇāmeti*: alters, changes (for the worse), adjective qualifying *cittena*.
- ***cittena***: by/with a mind, by/with a thought; ins. sg. m. of *citta*.
- ***saddhim***: together with; postposition taking instrumental.

- **mātugāmena**: with a woman; ins. sg. m; originally “women” in general, i.e., “woman-kind,” but here used in a particular sense. = *mātu*: mother + *-gāma*: -collection, -kind, -group; postposition. *Gāma* is here in the original Vedic sense of “collection” and “heap” rather than in the normal sense of “village”.
- **kāya-samsaggam**: (intimate) physical contact, contact with the body; acc. sg. m.; = *kāya*: body + *samsagga*: contact, connection, company, association; an action-noun from *samsajati*. Incidental physical contact is not by itself an offence, rather, it needs to be deliberate intimate and sexually oriented physical contact.
- **samāpajjeyya**: should enter into, engage in; 3 sg. opt. of *samāpajjati*.

- **vā ... vā** ...: either ... or ...; disjunctive particles.
- **veṇi-gāham**: the holding of a braid; acc. sg. m. = *veṇi*: a braid (of hair) + *gāha*: holding.
- **aññatarassa ...aññatarassa** ...: any, one or the other; pronominal adjective qualifying *aṅgassa*.
- **aṅgassa**: limb, member; gen. sg. nt. Lit.: “of a limb,”
- **parāmasanam**: caressing, stroking, fondling, rubbing up; action-noun fr. *parāmasati*: rubs over, strokes over, holds onto; = pref. *para*: over + ā: at, closely + √mas: touches; thus literally it means: “touches closely over”.

- **beset** (*otinno*, Pāt 12,8) means: beset by passion arising inside – as beings are beset by demons, etc. – or descended into passion of his own accord being attached to a lustful matter – as beings not paying attention to pits, etc., [descend (i.e. fall) into them].
- **with perverted thought** (*vipariṇatena cittena*, Pāt 12,8) means: with [a thought] turned otherwise, leaving the nature which is called the pure existence continuum, or [with a thought] turned towards the unshapely; as something turning around becomes unshapely, with a thought remaining turned around by virtue of the passion described thus.
- **with a woman** (*mātugāmena saddhiṁ*, Pāt 12,8f.) means: with a living human female, even one born that day.

- **should engage in bodily contact** (*kāyasamsaggam samāpajjaya*, Pāt 12,9) means: should engage in the joining of bodies consisting of the holding of hands, etc., [i.e.] the mixing of bodies.
- **the touching of the rest of the body** is the touching of this or that limb (*aññatarassa vāaññatarassa vā angassa parāmasanā*, Pāt 12,10f.). Whoever engages in that holding of hands or holding of locks of hair or that touching of this or that limb, for him there is the category of offence called "entailing a formal meeting of the Sangha".

Saṅghādisesa 2 - 17 Aspects of Analysis

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1. provenance (nidāna)	Sāvatthi (p 181)
2. individual (puggala)	Elder Udāyi (p 181)
3. subject matter (vatthu)	engaging in bodily contact. (p 181)
4. prescription (paññatti)	exclusive [to bhikkhus]. (p 181)
5. command (āṇatta)	not connected with commanding [someone else]. (p 181)
6. sort of offence (āpatti)	(p 181-182)
7. non-offence (anāpatti)	(p 182)
8. failure (vipatti)	a failure of virtuous conduct. (p 182)
9. constituent parts (aṅga)	(i) a human female, (ii) thinking that it is a female, (iii) passion for bodily contact, (iv) effort because of that passion, (v) engaging in hand-holding, etc. (p 182)

Saṅghādisesa 2 - 17 Aspects of Analysis

30

10. sort of origin (samutṭhāna)	2 origins: body (kāya) & thought (citta) (p 182, 128)
11. activity (kiriyā)	[it originates in] activity. (p 182)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 182)
13. intention (citta)	[is dependent on] intention. (p 182)
14. the diversity of faults (vajja)	common opinion (p 182)
15. deeds (kamma)	a physical deed (p 182)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 182)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	two [types of] feeling (p 182)

Saṅghādisesa 2 - Sorts of Offence 1 (p 181-182)

31

<i>Dukkata</i>	<i>Thullaccaya</i>	<i>Saṅghādisesa</i>
[touching] something attached to the body, etc., of a <u>human female</u> by means of something attached to the body. (p 182) (also BMC I&II, p163) non-B -> non-B	For one who <u>doubts</u> whether she is a woman. (p 182)	for one touching with even so much as his body hair the body hair of a woman thinking that it is a woman. (p 181) (skin-skin, skin-hair, hair-hair)
touching, etc., of a <u>male body</u> . (p 182) (also BMC I&II, p159: a wooden doll, or a <u>male or female animal</u> .)	for one who <u>thinks</u> that it is a <u>eunuch</u> or <u>man</u> or <u>animal</u> . (p 182)	for one who, being touched by a woman, making an effort [with his body] with the intention of sexual intercourse acknowledges the touch. (p 181)
any <u>female form</u> made out of other materials, and even any <u>picture of a woman</u> . (BMC I&II, p161)	bodily contact with <u>non-human females</u> and <u>eunuchs</u> by means of the body [or] something attached to the body. (p 182) (also BMC I&II,	for one holding her with one hand and touching her here and there with the other hand, even for a [whole] day, [it is] only one offence. (p

Saṅghādisesa 2 - Sorts of Offence 2 (p 181-182)

32

<u>Dukkata</u>	<u>Thullaccaya</u>	<u>Saṅghādisesa</u>
female corpses decomposed beyond that point (an anal, oral, or genital orifice not intact). (BMC I&II, p161)	using one's body to touch an item connected to her body—e.g., using one's hand to touch a rope or stick she is holding. (BMC I&II, p163) B - > non-B	Not holding her, but touching her from head to foot, as long as he touches her without in fact taking his hand from her body, [it is] only one offence. (p 181)
one who caresses his mother out of filial affection, caresses his daughter out of fatherly affection, and caresses his sister out of brotherly affection. (BMC I&II, p162)	using an item connected with one's body to touch her body —e.g., using a flower one is holding to brush along her arm. (BMC I&II, p163) non-B -> B	Even in the holding of five fingers at one time, [it is] only one [offence]. But if he holds five fingers of various women at one time, [there are] five offences. (p 181)
bodily contact with a pañdaka while under the impression that the pañdaka is a woman, a man, or an	bodily contact with the genitals of cattle. (BMC I&II, p161)	

There is no offence:

1. for one who, being touched by a woman, although with the intention of sexual intercourse, without making an effort with his body, acknowledges the touch.
2. for one touching a woman with the intention of freeing [himself from her].
3. for one [acting] unintentionally, because of forgetfulness.
4. for one not knowing.
5. for one not consenting.
6. for one who is insane, etc.

These are the 5 constituent factors (*aṅga*):

1. **Object:** a living woman
2. **Perception:** perceives the object to be a woman.
3. **Intention:** lustfully intends to act.
4. **Action:** tries to have bodily contact with her.
5. **Completion:** engages in bodily contact with her.

Saṅghādisesa 2 - Nā Uyana Past Exam Questions

1

35

[2008, 1988]: Mention the factors for body contact to be an offence.

[2009, 4]: In the bodily contact Saṅghādisesa rule (Kāyasamsagga), how many factors need to be fulfilled? what are they?

[2010, 6]: To fall into an offence in body contact five conditions must be fulfilled. What are they?

[2005, 7]: Explain ‘Otiṇño vipariṇatena cittena’.

[1999, 6]: Give the meaning of the following: vipariṇatena cittena.

[2009, 5]: Clarify the meaning of ‘Otiṇño vipariṇatena cittena’.

[2008,1988]: According to the second saṅghādisesa give the meaning of the words: hatthagāha, venigāha, aññatarassa vā aññatarassa vā aṅgassa parāmasanam.

Saṅghādisesa 2 - Nā Uyana Past Exam Questions

2

36

[2012, 4]: What will be the offence for a bhikkhu who touches a female animal?

[2003, 2]: What is the offence in touching a bhikkhunī playfully?

[2022, 2.3]: What are the offences for a bhikkhu who touches respectively women, female non-human (amanussa), and female animals? Based on the volition (cetanā), there are differences in offences. Please explain.

[2022, 2.4]: What is the offence for a bhikkhu who touches the photographs of females with a lustful mind? What is your opinion of a bhikkhu tying a blessed thread onto a woman's wrist?

[2012, 5]: What will be the offence for a bhikkhu who touches a woman with the intention of sexual intercourse?

*Yo pana bhikkhu **otīṇo** **vipariṇatena** **cittena** mātugāmam
duṭṭhullāhi vācāhi obhāseyya, yathātam yuvā yuvatī,
methunūpasaṃhitāhi, saṅghādiseso.*

If any bhikkhu should, **beset** [by **passion**], with **perverted thought**, insult a woman with **lewd words**, as a young man [addresses] a young girl [with words] **alluding to sexual intercourse**, [this entails] a formal meeting of the Saṅgha.

- **yo pana bhikkhu**: if any bhikkhu.
- **otīṇo viparinatena cittena**: under the influence of an altered mind/ affected by a perverted mind.
- **mātugāmaṇi**: a woman; acc. sg. m.
- **duṭṭhullāhi**: depraved, wicked, gross, defiling, vulgar, obscene; adj. der. fr. *dussati*: corrupts, spoils; = p.p. *duṭṭhu* + pejorative suf. -*alla(ka)*.
- **vācāhi**: with words; ins. plur. f. of *vācā*: speech.
- **obhāseyya**: should speak suggestively, should suggest, ... hint, ... propose, ... entice; 3 sg. opt. of *obhāsati*
- **yathātam**: like, as ... (would suggest) it; adv. = *yathā*: as; + *tam*:

- **yuvā**: young man; nom. sg. m. of *yuvan*.
- **yuvatīm**: young woman; acc. sg. f. of *yuvatī*.
- **methunūpasamhitāhi**: concerned with sexual intercourse; ins. pl. f. adjective qualifying *vācāhi*; = *methuna*: sexual intercourse; + *upasamhita*: concerned with, connected with; p.p. of *upasandhārati*.
- the state of being beset and the state of having a perverted thought are to be understood by virtue of a passion for pleasure [coming] from lewd words.
- **woman** (*mātugāmam*, Pāt 12,13) means: a human female capable of distinguishing between lewd and not lewd. (p 183)
- **with lewd words** (*dutṭhullāhi vācāhi*, Pāt 12,14) means: with words connected with sexual intercourse by the fact of sacrifice or the purpose

- **should insult** (*obhāseyya*, Pāt 12,14) means: should insult (alternative verb form); should utter bad words of different forms by virtue of praise, blame, asking, appealing, questioning, counter-questioning, explaining, exhorting, abusing.
- **as** (*yathā tam*, Pāt 12,14) means: Here tam is a mere particle. The meaning is: as a young man [insults] a young girl. By this he shows the state of non-doubt regarding the insulting (i.e. offensive speech).
- [With words] **alluding to sexual intercourse** (*methunūpasam̄hitāhi*, Pāt 12,15) means: this is showing the most extreme characteristic of lewd words.
- **entailing a formal meeting of the Saṅgha** (*sanghādiseso*, Pāt 12,15) means: for one insulting a woman with praise or blame by virtue of the two orifices, or with asking, etc., for sexual intercourse, or by an abusing

Saṅghādisesa 3 - 17 Aspects of Analysis

41

1. provenance (nidāna)	Sāvatthi (p 184)
2. individual (puggala)	Elder Udāyi (p 184)
3. subject matter (vatthu)	insulting with lewd words. (p 184)
4. prescription (paññatti)	exclusive [to bhikkhus]. (p 184)
5. command (āṇatta)	not connected with commanding [someone else]. (p 184)
6. sort of offence (āpatti)	(p 184)
7. non-offence (anāpatti)	for those devoted to [explaining] the meaning, the teaching, and the instruction; and for one who is insane, etc. (p 184-185)
8. failure (vipatti)	a failure of virtuous conduct. (p 185)
9. constituent parts (aṅga)	(i) a human female, (ii) thinking that it is a female, (iii) a passion for pleasure [coming] from lewd words, (iv)

Saṅghādisesa 3 - 17 Aspects of Analysis

42

10. sort of origin (samutṭhāna)	3 origins: body (kāya), word (vācā), thought (citta) (p 185, 128)
11. activity (kiriyā)	[it originates in] activity . (p 185)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 185)
13. intention (citta)	[is dependent on] intention. (p 185)
14. the diversity of faults (vajja)	common opinion (p 185)
15. deeds (kamma)	a physical deed, a verbal deed (p 185)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 185)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	three [types of] feeling (p 185)

Saṅghādisesa 3 - Sorts of Offence 1 (p 185)

43

<i>Dukkata</i>	<i>Thullaccaya</i>	<i>Saṅghādisesa</i>
For one insulting a <u>eunuch</u> , thinking that it is a <u>woman</u> , in the stated way with even so much as a hand gesture, if he understands that meaning at that very moment.	For one insulting a <u>eunuch</u> , thinking that it is a <u>eunuch</u> , in the stated way with even so much as a hand gesture, if he understands that meaning at that very moment.	For one insulting a <u>woman</u> , thinking that it is a <u>woman</u> , in the stated way with even so much as a hand gesture, if she understands that meaning at that very moment.
	If the woman he insults does not understand.	
In speaking praise of a <u>eunuch</u> , etc., with reference to [what is] above the collar bone, below the circles of the knees, and to anything attached to the body.	Even in speaking praise of a <u>woman</u> , etc., with reference to what is below the collar-bone and above the circles of the knees.	For one insulting again and again and for one insulting many women with a single utterance, there are offences in accordance with the number of utterances and the number of women.

These are the 5 constituent factors (*aṅga*):

1. **Object:** a living woman
2. **Perception:** perceives the object to be a woman.
3. **Intention:** affected by lust, he enjoys saying depraved words in the presence of the woman.
4. **Action:** makes remarks praising, criticizing, begging, imploring, asking, quizzing, advising, instructing, or insulting with reference to her genitals or anus, or to her performing sexual intercourse.
5. **Completion:** The women understands immediately.

*Yo pana bhikkhu **otīṇo vipariṇatena cittena** mātugāmassa
santike **attakāmapāricariyāya** vaṇṇam bhāseyya: Etad-aggam
bhagini pāricariyānam yā mādisam sīlavantaṁ kalyāṇadhammam
brahmacāriṁ etena dhammena paricareyyā ti,
methunūpasaṁhitena, saṅghādiseso.*

If any bhikkhu should, **beset [by passion]**, with **perverted thought**, in the presence of a woman, speak in praise of **ministering to his own sensual pleasure** [saying], "Sister, this is the highest of ministries, if any [woman] should minister with this act to one like me, virtuous, of noble nature, one who lives the holy life! [with an utterance] alluding to sexual

- ***otīṇo vipariṇatena cittena***: under the influence of an altered mind/ affected by a perverted mind.
- ***mātugāmassa***: of a woman; gen. sg. m.
- ***santike***: in the presence, ... vicinity; loc. sg. nt. = *sa*: with; pref. + *antika*: near; nt. + conn. suf. -*ika*.
- ***attakāmapāricariyāya***: about ministering to himself with sex.
kāmapāricāriya: ministering with sex. = *atta*: himself. Atta is here used as a reflexive pronoun: “himself” or “oneself,” rather than in the Brahmanical sense of “eternal soul,” + *kāma*: sex, love; usually translated as “sense-pleasure”. + ***pāricariyā***: ministration, ministering, serving; fr. *paricarati*: attends to, ministers to, serves, often with sexual implications.

Saṅghādisesa 4 - Attakāmapāricariya 3 (p 185-188)

47

- **vaṇṇam**: praise, glory; acc. sg. m.
- **bhāseyya**: should speak; 3 sg. opt. of **bhāsati**.
- **etad-aggam**: this (is) the very best, the best of this (type of); acc. sg. nt. adv. = **etad**: this; nom. sg. nt., referring to what follows, i.e., **paricāriyānam**. + **aggam**: the highest, the peak; nom. sg. nt.
- **bhagini**: sister; voc. sg. f. A polite addressing of a woman, including a bhikkhunī. Lit.: “fortunate one’ (in so far that she has a brother).
- **pāricariyānam**: of ministerings; gen. pl. f.
- **yā**: she who, which; nom. sg. f. of rel. pron. **ya**.
- **mādisam**: one like me; adj. = **mam**: I; acc. sg. m. of pron. **ma(d)** + √dis: to see.

Saṅghādisesa 4 - Attakāmapāricariya 4 (p 185-188)

48

- ***sīlavantam***: endowed with virtue, virtuous; adj. = *sīla*: virtue + possessive suf. -*vant*.
- ***kalyāṇadhammam***: good-natured; adj. = *kalyāṇa*: (morally) good + *dhamma*: (here) nature, character.
- ***brahmacāriṃ***: celibate, practitioner of celibacy, observer of the holy life. = brahma: *divine*, supreme + -*cārin*: walking, behaving, living; possessive adj. used only in cpds., fr. *carati*: moves, lives.
- ***etenā***: with this; ins. sg. m. of dem. pron. *eta(d)*.
- ***dhammena***: with an act, practice; ins. sg. m. The word *dhamma* has the sense of “act” here.

- **paricareyyā:** = *paricareyya*: should minister; 3 sg. opt. of *paricarati*. + *ti*: "...", end quote; quotation particle; indeclinable which lengthens the final vowel of the preceding word.
- **methunūpasamhitenā:** [which is] connected with sexual intercourse; adjective qualifying *dhammena*.
- the state of being beset and the state of having a perverted thought are to be understood by virtue of ministering to one's own sensual pleasures. (p 185)
- **in the presence of a woman** (*mātugāmassa santike*, Pāt 12,17f.) means: close to a female of the sort mentioned in [the rule about] insulting with lewd words (i.e. Sgh 3 M). (p 186)

□ **Attakāmapāricariyāya** (Pāt 12,18) means: ministering with sensual pleasure called sexual intercourse is "**ministering with sensual pleasure**" (*kāma-pāricariyā*). (p 186)

-> ministering with sensual pleasure for the sake of oneself (resolution of compound) is "**ministering with sensual pleasure for oneself**" (*atta-kāma-pāricariyā*).

-> "**pleasure for oneself**" (*atta-kāmā*) means loved and wished for by oneself. The meaning is: loved by oneself by virtue of passion for sexual intercourse.

-> The ministering, which is pleasure for oneself, is *atta-kāma-pāricariyāya*; of that *atta-kāma-pāricariyāya*. (p 186)

- **should speak in praise** (*vanṇam bhāseyya*, Pāt 12,18) means: he should illustrate good quality and advantage. (p 186)
- **this is the highest** (*etad aggam*, Pāt 12,18), etc., means: showing the way of praising ministering to his own sensual pleasure. (p 186)
- **if any** (*yā*, Pāt 12,19) [woman] **should minister** (*paricareyya*, Pāt 12,20; i.e.) should delight, **with this act** (*etena dhammena*, Pāt 12,20) **one like me** (*mādisam*, Pāt 12,19) **who is virtuous** (*sīlavantam*, Pāt 12,19) by reason of abstention from killing living creatures, **one who lives the holy life** (*brahmacārim*, Pāt 12,20) by reason of abstinence from sexual intercourse, **lofty natured** (*kalyāṇadhammam*, Pāt 12,19f.) because of both of these, that ministry of her thus ministering to one like me is called this is **the** *highest* (*etad aggam*, Pāt 12,18).

□ [With an utterance] **alluding to sexual intercourse**, [this entails] a **formal meeting of the Saṅgha** (*methunūpasamhitena sanghādiseso*, Pāt 12,21) means: (63) and speaking thus in praise of ministering to his own sensual pleasure, whoever should speak with an utterance in fact connected with sexual intercourse "such as you ought to grant me sexual intercourse", etc. for him [it is an offence entailing] a formal meeting of the Saṅgha.

Saṅghādisesa 4 - 17 Aspects of Analysis

53

1. provenance (nidāna)	Sāvatthi (p 187)
2. individual (puggala)	Elder Udāyi (p 187)
3. subject matter (vatthu)	speaking praise of ministering to his own sensual pleasure. (p 187)
4. prescription (paññatti)	exclusive [to bhikkhus]. (p 184)
5. command (āṇatta)	not connected with commanding [someone else]. (p 187)
6. sort of offence (āpatti)	(p 187)
7. non-offence (anāpatti)	for one speaking praise of ministering because of desires for possessions such as robes, etc., and for one who is insane, etc.
8. failure (vipatti)	a failure of virtuous conduct. (p 187)
9. constituent parts	(i) a human female, (ii) thinking that it is a female, (iii)

Saṅghādisesa 4 - 17 Aspects of Analysis

54

10. sort of origin (samutṭhāna)	3 origins: body (kāya), word (vācā), thought (citta) (p 188, 128)
11. activity (kiriyā)	[it originates in] activity. (p 188)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 188)
13. intention (citta)	[is dependent on] intention. (p 188)
14. the diversity of faults (vajja)	common opinion (p 188)
15. deeds (kamma)	a physical deed, a verbal deed (p 188)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 188)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	three [types of] feeling (p 188)

Saṅghādisesa 4 - Sorts of Offence (p 187)

55

<u>Dukkaṭa</u>	<u>Thullaccaya</u>	<u>Saṅghādisesa</u>
	a [man] speaking praise of ministering to his own sensual pleasure to a woman, thinking that it is a woman, exactly in the stated way with even so much as a hand gesture, if she <u>does not</u> understands that meaning at that very moment.	a [man] speaking praise of ministering to his own sensual pleasure to a woman, thinking that it is a woman, exactly in the stated way with even so much as a hand gesture, if she <u>understands</u> that meaning at that very moment.
In that same case [of a eunuch], for one thinking it is a woman.	In the case of a eunuch, for one knowing it is a eunuch.	

These are the 5 constituent factors (*aṅga*):

1. **Object:** a living woman
2. **Perception:** perceives the object to be a woman.
3. **Intention:** Lusts to get sexual service for oneself.
4. **Action:** Speaks to woman in praise of her ministering to his sexual needs, making reference to sexual intercourse.
5. **Completion:** The women understands immediately.

Yo pana bhikkhu sañcarittam samāpajjeyya, itthiyā vā purisamatim purisassa vā itthimatiṁ, jāyattane vā jārattane vā, antamaso tamkhaṇikāya pi, saṅghādiseso.

If any bhikkhu should act as a **go-between**, [conveying] either a man's intentions to a woman or a woman's intentions to a man, in respect of being a wife or being a lover [or] even as a temporary [wife, this entails] a formal meeting of the Saṅgha.

- **sañcarittam samāpajjeyya**: engage in mediating; acc. sg. nt. fr. *sañcarati*: moves between, ... together, unites.
- **sañcarittam**: mediating, uniting, act as a go-between; acc. sg. nt. fr. *sañcarati*: moves between, ... together, unites.
- **samāpajjeyya**: should engage in.
- **itthiyā**: to a woman; dat. sg. f. of *itthī*.
- **vā ... vā ...**: or ... or ...; disjunctive particles.
- **purisamatim**: a man's intention; acc. sg. f. = *purisa*: man + *mati*: thought, idea, intention.
- **purisassa**: to a man; dat. sg. m.

- ***itthimatīm***: a woman's intention; acc. sg. f.
- ***jāyattane***: for being a wife, for the state of wife; loc. sg. nt. The locative is the so called dative-like locative; = *jāya*: wife + abstract suf. *-ttana*.
- ***jārattane***: for being a mistress; loc. sg. f. *jārā*: mistress, paramour.
- ***antamaso***: even so much as, just; indecl.
- ***tamkhaṇikāya***: for being one (i.e., a mistress) on (just) that occasion; loc. sg. f. = *tam*: that; dem. pron. nt. + *khaṇikāya*: for a moment; loc. sg. nt. = *khaṇa*: moment + conn. suf. -ika.
- ***pi***: even; emph. particle.

- **go-between** (*sañcarittam*, Pāt 14,2) means: the state of going between men and women. (p 188)
- **should act** (*samāpajjeyya*, Pāt 14,2) means: should act doing properly accepting, investigating, [and] bringing back.
- **a man's intentions to a woman** (*itthiyā vā purisamatim*, Pāt 14,2f.) means: sent by the man or his parents, etc., [the bhikkhu] should announce the man's intention (*matim*) - [i.e.] intent (*adhippāya*) - to the woman.
- **or the woman's intention to the man** (*purisassa vā itthimatim*, Pāt 14,3) means: sent by the woman or her parents, etc., [the bhikkhu] should announce the woman's intention (*matim*) - [i.e.] intent (*adhippāya*) - to the man. (p 188)

□ In respect of being a wife or being a lover (*jayattane vā jārattane vā*, Pāt 14,3f.) means: in respect of being a wife (*jāyabhāve*) or in respect of being a lover (*jārabhāve*). For, announcing a man's intention to a woman he announces in respect of being a **wife**, or announcing a woman's intention to a man he announces in respect of being a **lover**; (p 188)

-> moreover, announcing in fact a man's intention to a woman, he announces in respect of being a **wife** in the state of permanent wife, or he announces in respect of being a **mistress** in a state of wrong behaviour.

-> "Either in the state of being a wife' means 'You will be a wife'; 'or in the state of being a lover' means 'You will be a mistress."

□ **Even as a temporary [wife]** (*antamaso tankhaṇikāya* pi, Pāt 14,4) means that one which is called "a temporary [wife]", because she according to the smallest period of time has to live together for one instant, i.e. for a mere moment; the meaning is "a temporary [wife]". For [a bhikkhu] announcing the man's intention thus, "You will be his temporary wife", [it is an offence entailing] a formal meeting of the Saṅgha. In exactly the same way, also, [a bhikkhu] announcing a woman's intention to a man thus, "You will be her temporary [husband]", is to be understood as one who commits [an offence entailing] a formal meeting of the Saṅgha. (p 189)

10 kinds of protected women:

1. **The one protected by her mother:** her mother protects, guards, wields authority, controls.
2. **The one protected by her father:** her father protects, guards, wields authority, controls.
3. **The one protected by her parents:** her parents protect, guard, wield authority, control.
4. **The one protected by her brother:** her brother protects, guards, wields authority, controls.
5. **The one protected by her sister:** her sister protects, guards, wields authority, controls.

6. **The one protected by her relatives:** her relatives protect, guard, wield authority, control.
7. **The one protected by her family:** her family protects, guards, wields authority, controls.
8. **The one protected by her religion:** her fellow believers protect, guard, wield authority, control.
9. **The one otherwise protected:** even in the womb someone takes possession of her, thinking, “She is mine,” and so too for one engaged to be married.
10. **The one protected by the threat of punishment:** those who punish will punish anyone going to her with a fixed punishment.

10 kinds of wives:

1. **The bought wife:** after buying her with money, they live together.
2. **The wife by choice:** being dear to each other, they live together.
3. **The wife through property:** after giving property, they live together.
4. **The wife through clothes:** after giving clothes, they live together.
5. **The wife through the bowl-of-water ritual:** after touching a bowl of water, they live together. “*Odapattakinī*: this is an expression for both having entered their hand into a single bowl of water, saying

6. **The wife through removing the head pad:** after removing the head pad, they live together. “*Obhaṭacumbaṭā*: her head pad, which is for carrying sticks, etc., has been removed. This is a term for one who is made to live in a house (with another), after removing the cloth pad from her head.”
7. **The slave wife:** she is a slave and a wife.
8. **The servant wife:** she is a servant and a wife.
9. **The captured wife:** one brought back as a captive is what is meant.
10. **The momentary/temporary wife:** a wife for one occasion is what is meant.

Saṅghādisesa 5 - 17 Aspects of Analysis

67

1. provenance (nidāna)	Sāvatthi (p 189)
2. individual (puggala)	Elder Udāyi (p 189)
3. subject matter (vatthu)	acting as a go-between. (p 189)
4. prescription (paññatti)	common [for both bhikkhus and bhikkhunīs]. -> <i>anupaññatti</i> - supplementary: even being a temporary [wife]. (p 189)
5. command (āṇatta)	connected with commanding [someone else]. (p 189)
6. sort of offence (āpatti)	(p 189-191)
7. non-offence (anāpatti)	for one going because of some business of a Saṅgha or a shrine (cetiya) or one who is ill or for one who is insane, etc. (p 191)
8. failure (vipatti)	a failure of virtuous conduct. (p 191)

Saṅghādisesa 5 - 17 Aspects of Analysis

68

10. sort of origin (samutṭhāna)	6 origins: 1. kāya, 2. vācā, 3. kāya-vācā, 4. kāya-citta, 5. vācā-citta, 6. kāya-vācā-citta (p 191-192, 128)
11. activity (kiriyā)	[it originates in] activity. (p 192)
12. awareness (saññā)	no acquittal due to [lacking] awareness. (p 192)
13. intention (citta)	[is not dependent on] intention. (p 192)
14. the diversity of faults (vajja)	a precept [laid down by the Buddha] (p 192)
15. deeds (kamma)	a physical deed, a verbal deed (p 192)
16. thought (citta): wholesome, unwholesome, and neutral.	three [types of] thought (p 192)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	three [types of] feeling (p 192)

<i>Dukkaṭa</i>	<i>Thullaccaya</i>	<i>Saṅghādisesa</i>
	Acting as a go-between for a pañdaka, a female yakka or peta. (BMC I&II, p182)	Except for whatever woman ought <u>not to be repudiated</u> , a [bhikkhu] announcing a man's intention – even to his mother – being desirous of saying, " <i>Will she be a wife bought by money</i> ", even if having announced it by one expression or other among " <i>one who dwells by [her own free] will</i> ", etc., – whether it is agreed by her with the word " <i>good</i> " or whether it is not agreed – coming back again he announces that matter to the man by whom he was sent. <u>whether she becomes his wife or not is irrelevant.</u>
		Even if not seeing the woman to whose presence he was sent, [then] saying "Tell [her]" to somebody who will inevitably inform [her], he brings [the answer] back.

Saṅghādisesa 5 - Sorts of Offence 2 (p 189-191)

70

<u>Dukkaṭa</u>	<u>Thullaccaya</u>	<u>Saṅghādisesa</u>
with any 1 constituent factor fulfilled.	with any 2 constituent factors fulfilled.	Having accepted the answer "good" of the man or woman by <u>body</u> or <u>voice</u> or <u>both</u> , having announced or having had announced [this answer] to the [respective] woman or man, for him, announcing that matter again himself to the man by whom he was sent, or causing it to be told by another. -> (1) he accepts, (2) he investigates, (3) he brings [the answer] back. 3 constituent factors are fulfilled.
	with all 3 constituent factors in case of a eunuch .	

with intention (acittaka)

(1) **kāya**: his **not knowing** the rule, or the state that [a woman] is repudiated, receiving the message by bodily changes (gestures), similarly [also] having investigated, similarly [also] bringing back, [the offence] originates from **physical action**.

(2a) **vācā**: Being spoken to by someone [with the words], "Such-and such a woman is coming; you should find out her intention", having accepted [with the word] "*good*", having spoken to her when she has come, then telling that man again when he has come, because it is not on account of something done by the body, [the offence] originates from **verbal action**.

with intention (cittaka)

(4) **kāya-citta**: his **knowing** the rule, or the state that [a woman] is repudiated, receiving the message by bodily changes (gestures), similarly [also] having investigated, similarly [also] bringing back, [the offence] originates from **physical action & mental action**.

(5a) **vācā-citta**: Being spoken to by someone [with the words], "Such-and such a woman is coming; you should find out her intention", having accepted [with the word] "*good*", having spoken to her when she has come, then telling that man again when he has come, because it is not on account of something done by the body, [the offence] originates from **verbal & mental**.

with intention (acittaka)

(2b) **vācā**: Having accepted the message with the word "good", having gone to her house for some other reason, or at the time of going elsewhere, seeing her and investigating with various words, and then again going away from there for some other reason, seeing that man at some time or other, informing him, [for him] also [the offence] originates from **verbal action**.

(3) **kāya-vācā**: even if he is one whose taints are destroyed, if he goes on his father's instruction, [and] says even to his repudiated mother, "Go serve my father", for him, [in] bringing [the answer] back, [the offence] a originates from **physical action** and **verbal action**.

with intention (cittaka)

(5b) **vācā-citta**: Having accepted the message with the word "good", having gone to her house for some other reason, or at the time of going elsewhere, seeing her and investigating with various words, and then again going away from there for some other reason, seeing that man at some time or other, informing him, [for him] also [the offence] originates from **verbal & mental**.

(6) **kāya-vācā-citta**: even if he is one whose taints are destroyed, if he goes on his father's instruction, [and] says even to his repudiated mother, "Go serve my father", for him, [in] bringing [the answer] back, [the offence] a originates from **physical, verbal, mental**.

These are the 5 constituent factors (*aṅga*):

1. **Object:** they are human beings.
2. **Status:** they are unmarried or divorced.
3. **Accepting** the proposal from one party.
4. **Inquiring**, i.e., informing the second party and learning his/her/their reaction.
5. **Reporting** what one has learned to the first party.

Saññācikāya pana bhikkhunā kuṭīm kārayamānena assāmikam attuddesam, pamāṇikā kāretabbā. Tatr'idaṁ pamāṇam: dīghaso dvādasa vidatthiyo sugatavidatthiyā tiriyaṁ satt'antarā. Bhikkhū abhinetabbā vatthudesanāya. Tehi bhikkhūhi vatthum desetabbam anārambham saparikkamanam. Sārambhe ce bhikkhu vatthusmiṁ aparikkamane saññācikāya kuṭīm kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇam vā atikkāmeyya, saṅghādiseso.

When a bhikkhu by his **own begging** is having a hut made, **without a [lay] owner**, [that is] **intended for himself**, it **must be made according to the [prescribed] measurements**. There, this is the measurement: **in length, twelve spans of the current span; in width, seven [spans] inside**. Bhikkhus are to be brought to **appoint the site**. By those bhikkhus a site **not involving harm** [to living creatures] is to be appointed **with a space around it**. If a bhikkhu by his own begging should have a hut made on a site involving harm with no space around it or if he should not bring bhikkhus to appoint the site or if he should

- **saññācikāya**: through means begged by himself, through his own begged requisites, = *sam*: a shortened form of *sayam*: own, self + *yācikāya*: ins. sg. f. Shortened form of the noun *yācitaka*: begged goods.
- **pana**: but, again; indecl. particle, no need to translate.
- **bhikkhunā**: by a bhikkhu; ins. sg. m.
- **kuṭīm**: hut; acc. sg. f.
- **kārayamānena**: is having built, is causing to build/make; pr.p. of *kāreti*, the causative of *karoti*.
- **assāmikam**: without owner/patron ; adjective qualifying *kuṭīm*. = neg. pref. *a-* + *sāmī*: owner, master, patron + conn. suf. *-ika*.
- **attuddesam**: which is designated for himself, indicating; adjective qualifying *kuṭīm*. = *attā*: self + *uddesa*: designation, specification,

- **pamāṇikā**: according to the measure (**12×7 sugata spans**); adjective qualifying an implicit *kuṭī* in nom. sg. f. = *pamāṇa*: measure, standard size + conn. suf. -*ika*.
- **kāretabbā**: is to be built; f.p.p. of *kāreti*; the causative of *karoti*.
- **pamāṇikā kāretabbā**: to be built according to the [proper] measure. This is an independent clause in which *pamāṇikā* is agreeing with an unexpressed *kuṭī*, not with *kuṭīm* in the preceding clause. If it were qualifying *kuṭīm* in the preceding clause, it would be *pamāṇikam*. The f.p.p. takes the same subject, *bhikkhunā*, as the preceding clause, but the object of a passive participle is nominative and thus can't be the accusative *kuṭīm*.
- **tatr'idaṁ**: here this. Junction of *tatra* + *idaṁ* in which the final *a* of *tatra* has been elided. = *tatra*: here; adv. of place; + *idaṁ*: this; nom. sg. nt. of dem. pron. *ta(d)*.

- **dīghaso**: in length; adv. *dīgha*: long; adj. + distributive/ablatival suf. -*so*
- **dvādasa**: twelve; num. used as adjective qualifying *vidatthiyo*. = *dvā*: two, only used in num. cpds. + *dasa*: ten; num.
- **vidatthiyo**: span; acc. pl. f. of *vidatthi* (= 12 finger-breadths).
- **sugatavidatthiyā**: according to the **sugata-span**, in accordance with the Well-gone One's span. = *sugata*: well-gone, the **Well-gone One**; an epithet of the Buddha; noun or adj. + *vidatthiyā*; gen. sg. f. of *vidatthi*.
- **tiriyam**: across, width; indecl.
- **satt'antarā**: seven inside. Junction of *satta* + *antara* through elision of the final -*a* of *satta* before the following closed syllable.
- **satta**: seven, num. + *antara*: inside; adverb (= ablative of *antara*).

- **bhikkhū**: bhikkhus; acc. pl. m.
- **abhinetabbā**: to be brought to, to be led to; f.p.p. of *abhineti*, agreeing with *bhikkhū*.
- **vatthudesanāya**: for appointing a site; dat. sg. f. = *vatthu*: site, ground + *desanā*: appointing, indicating, designating; fr. *deseti*.
- **tehi**: by those; ins. pl. m. of dem. pron. *ta(d)*.
- **bhikkhūhi**: by the bhikkhus; ins. pl. m.
- **vatthum**: site; nom. sg. nt.
- **desetabbaṁ**: is to be appointed; f.p.p. of *deseti*. agreeing with *vatthum*.
- **anārambhaṁ**: not entailing harm [to any creatures] = neg. pref. *an-* + *ārambha*: laughtering, injuring.

- **saparikkamanam**: having surrounding space. = pref. *sa*: with, having + pref. *pari*: around + *kamana*: access, moving-space; fr. *kamati*: walks, accesses, goes through.
- **sārambhe**: entailing harm, destruction; adj. qualifying *vatthusmīṃ* = pref. *sa*: with, entailing + *ārambha*: entailing harm.
- **vatthusmīṃ**: on a site; loc. sg. nt.
- **aparikkamane**: not having a surrounding space; adj. qualifying *vatthusmīṃ*. = neg. pref. *a-*: not + *parikkamana*.
- **kāreyya**: should have built; 3 sg. opt. of *kāreti*.
- **anabhineyya**: should not bring to; neg. pref. *an-*: not + 3 sg. opt. of *abhineti*.
- **vatthudesanāya**: for appointing a site; dat. sg. f.

- **atikkāmeyya**: should let (it) exceed, make go beyond; 3 sg. opt. of atikkāmeti, the transitive, causative form of atikkamati.
- **by begging** (*saññācikāya pana*, Pāt 14,6): Here, "**begging**" (*samyācikā/saññācikā*) is called asking set in motion by oneself. -> "by one's own asking."; "by the materials asked for by oneself." (p 193)
 - > it is not suitable to ask for whatever belongs to another by virtue of **cutting the root** (i.e. and thus bringing it permanently into one's own possession).
 - > it is suitable to say, "Give me a man as an assistant for doing the work."
 - > it is suitable to ask even for work that can be done by a man. "Work to be done by a man" means manual work to be done by a man, e.g., a carpenter etc.

□ **Manual labour** namely is not [a physical] object, therefore it is suitable to ask [for it], whether or not one has been asked, "Why, sir, have you come?" There is no fault because of **asking by intimation** (*viññattipaccayā*). But deer hunters, etc., are not to be asked for their own labour. (p 193)

□ **A hut** (*kutim*, Pāt 14,6) means: one or another among

1. "**plastered inside**", etc. There, "plastered inside" means excluding the area for non-plastering consisting of pillars, rafters, doorposts, windows, and the smoke opening, etc.. in the remaining plaster area, inside the covering (i.e. the roof) joining it with the walls, plastered with lime or clay."
2. "**Plastered outside**" means similarly plastered outside the covering.
3. "**Plastered inside and outside**" means similarly plastered inside and outside the covering. (p 194)

- **having made** (*kārayamānena*, Pāt 14,6) means: either making it himself or having it made by [giving] a command.
- **without a [lay] owner** (*assāmikam*, Pāt 14,7) means: [a hut] constructed without a donor.
- **destined to himself** (*attuddesam*, Pāt 14,7) means: [saying,] "This [hut] is my dwelling house", thus the self is the destination for this [hut, insofar as a hut is] destined to himself.
- **it (i.e. the hut) must be made according to the [prescribed] measurements** (*pamāṇikā kāretabbā*, Pāt 14,7) means: it must be made consistent with the measurement. (p 194)
- **this is the measurement** (*tatr' idam pamāṇam*, Pāt 14,7f.) means: this is the measurement of the hut. **In length** (*dighaso*, Pāt 14,8) means: in length (*dīghato*)

- **Twelve spans of the current span** (*dvādasa vidatthiyo sugata-vidatthiyā*, Pāt 14,8): here “**current span**” (*sugata-vidatthi*) [is said] at present [to be] **three spans** (*vidatthi*) of an **average man**; by a carpenter's cubit (*vaddhaki-hattha*) it is **one and a half cubits** (*hattha*). (**27 inches = 0.68 m**) (p 195)
- **Across** (*tiriyam*, Pāt 14,9) means: in width.
- **Seven inside** (*satt' antarā*, Pāt 14,9) means: not taking the limit outside the wall, according to the inside limit, **seven current spans** (*vidatthi**) is said to be the measurement. And here it is not suitable to increase the length or the width by diminishing the width or the length even a hair's tip measure, much less increase both [of them].

-> **4** sugata-vidatthi \leq the suitable **width** \leq **7** sugata-vidatthi (p 195)

-> the suitable **length** \leq **12** sugata-vidatthi

□ **Bhikkhus are to be brought to appoint the site** (*bhikkhu abhinetabbā vatthudesanāya*, Pāt 14,9f.) means: in whatever place he desires to build a hut, having cleaned it, having asked the Saṅgha three times in the way stated in the Word Analysis, either all those included in the Sangha or two or three bhikkhus agreed upon by the Saṅgha must be brought to appoint the site there. (p 196)

□ **By those bhikkhus a site not involving harm [to living creatures] is to be appointed with a space around it** (*tehi bhikkhūhi vatthu desetabbam anārambham saparikkamanam*, Pāt 14,10f.) means: by those bhikkhus, having checked that [the site] does not involve harm (to animals, insects, grains, vegetables, etc.) and that it has a space around it by reason of the ability for a cart yoked to two or four oxen to go around putting one wheel where the water falls from the eaves [of the roof]⁷ and one wheel outside. -> those [bhikkhus] asked by the bhikkhu must appoint the site by

- **Pamāṇika**: of proper measurements **12 x 7 Sugata spans**.
- **Vatthudesanā**: the bhikkhu should go to the sīma and inform the saṅgha about his desire to built an **unsponsored kuṭi** and invite the whole saṅgha present if possible; and if not, competent monks who know about the 4 conditions (*pamāṇika*, *vatthudesana*, *anārambha* and *saparikkamanam*) properly should visit the site. If they find that the site does not meet these conditions, they should reject it.
- **Anārambha**: (free from destruction, danger and disturbances): If the abode is free of termites, ants, rats, snakes, wild animals, etc. If it is not going to cause destruction to plants, crops, vegetation etc. If it is far from a slaughter house, cemetery, pleasure grove, meeting place, carriage road, cross roads, places where thieves hide etc.
- **Saparikkamanam**: a yoke-cart or a person with a ladder can go all the

Saṅghādisesa 6 - 17 Aspects of Analysis

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1. provenance (nidāna)	Ālavi (p 197)
2. individual (puggala)	the bhikkhus of Ālavi (p 197)
3. subject matter (vatthu)	building a hut by begging. (p 197)
4. prescription (paññatti)	exclusive [to bhikkhus]. (p 197)
5. command (āṇatta)	connected with commanding [someone else]. (p 197)
6. sort of offence (āpatti)	(p 197)
7. non-offence (anāpatti)	(p 198)
8. failure (vipatti)	a failure of virtuous conduct. (p 198)
9. constituent parts (aṅga)	9 aṅga (p 198)

Saṅghādisesa 6 - 17 Aspects of Analysis

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10. sort of origin (samutṭhāna)	6 origins: 1. kāya, 2. vācā, 3. kāya-vācā, 4. kāya-citta, 5. vācā-citta, 6. kāya-vācā-citta (p 198, 128)
11. activity (kiriyā)	activity, activity & inactivity. (p 198)
12. awareness (saññā)	no acquittal due to [lacking] awareness. (p 198)
13. intention (citta)	[is not dependent on] intention. (p 198)
14. the diversity of faults (vajja)	a precept [laid down by the Buddha] (p 198)
15. deeds (kamma)	a physical deed, a verbal deed (p 198)
16. thought (citta): wholesome, unwholesome, and neutral.	three [types of] thought (p 198)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	three [types of] feeling (p 198)

Saṅghādisesa 6 - Sorts of Offence 1 (p 197)

88

<i>Dukkata</i>	<i>Thullaccaya</i>	<i>Saṅghādisesa</i>
[For a bhikkhu thinking,] "I will build a hut exceeding the [prescribed] measurements, with an unappointed site", in each action from the time of going to the wilderness for the sake of materials onward.	[If he thinks] "Now I will finish it with two lumps", the giving of <u>the first lump</u> of the [two].	By giving <u>the second [lump]</u> when the plaster has been joined, if it is only an unappointed site <u>or</u> only has exceeded the measurements. (1 Saṅghādisesa, 2 dukkaṭa)
		If there are both failings, there are two [offences entailing] a formal meeting of the Sangha and two [offences of] wrong doing.

There is no offence:

1. for one giving an unfinished hut to another.
2. for one breaking the ground in making it level.
3. for one causing to be made one or the other of an [artificial] mountain cave (*lena*), a cavern (*guhā*), a grass hut, and a house with a roof of leaves.
4. for one making a hut for another to dwell in, [or] for another purpose among observance (*uposatha*) house, etc. except for a dwelling house [for oneself].
5. for one who is insane, etc.

These are the 7 constituent factors (*aṅga*):

1. there being one or other of plastered inside, etc.
2. the existence of the lowest measurements.
3. there being no appointed site.
4. going beyond the prescribed measurement.
5. being destined to himself.
6. being a dwelling house.
7. joining the plaster.

Mahallakam pana bhikkhunā **vihāram** kārayamānena
sassāmikam attuddesam, bhikkhū abhinetabbā vatthudesanāya. Tehi
bhikkhūhi vatthum desetabbam anārambham aparikkamanam.
Sārambhe ce bhikkhu vatthusmiṃ aparikkamane mahallakam vihāram
kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.

When a bhikkhu is having a **large dwelling place** made, **with a [lay] owner** [to build and give it, that is] intended for himself, bhikkhus are to be brought to appoint the site. By those bhikkhus a site not involving harm [to living creatures] is to be appointed with a space around it. If a bhikkhu should have a large dwelling place made on a site involving harm with no space around it, or if he should not bring bhikkhus to appoint the site, [this entails] a formal meeting of the Saṅgha.

- **vihārakāra**: = *vihāra*: dwelling; see below + *kāra*: making, maker; action-noun, fr. *karoti*: makes. *vihāram*: dwelling, residence; acc. sg. m. from *viharati*.
- **mahallakam**: large, great; adj. = *mahā*: large, great + (eastern dialect) suf. -*alla(ka)*.
- **sassāmikam**: which has an owner, with an owner; pref. *sa-*: with + *sāmika*: owner.
- **large** (*mahallakam*, Pāt 14,16) means: [the dwelling place] is large insofar as it has a larger state than a begged hut because of the state of having an owner. Or since it is suitable to make it having appointed a site, even with an excess of measurement, therefore it is large also because of the largeness of its measurement – such a large [dwelling

Saṅghādisesa 7 - 17 Aspects of Analysis

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1. provenance (nidāna)	Kosambi (p 199)
2. individual (puggala)	Elder Channa (p 199)
3. subject matter (vatthu)	causing a [sacred] cetiya tree to be cut down. (p 199)
4. prescription (paññatti)	exclusive [to bhikkhus].
5. command (āṇatta)	connected with commanding [someone else].
6. sort of offence (āpatti)	
7. non-offence (anāpatti)	
8. failure (vipatti)	a failure of virtuous conduct.
9. constituent parts (aṅga)	9 aṅga (p 198)

Saṅghādisesa 7 - 17 Aspects of Analysis

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10. sort of origin (samutṭhāna)	6 origins: 1. kāya, 2. vācā, 3. kāya-vācā, 4. kāya-citta, 5. vācā-citta, 6. kāya-vācā-citta (p 199, 128)
11. activity (kiriyā)	inactivity. (p 199)
12. awareness (saññā)	no acquittal due to [lacking] awareness.
13. intention (citta)	[is not dependent on] intention.
14. the diversity of faults (vajja)	a precept [laid down by the Buddha]
15. deeds (kamma)	a physical deed, a verbal deed
16. thought (citta): wholesome, unwholesome, and neutral.	three [types of] thought
17. feelings (vedanā): pleasant, unpleasant, or neutral.	three [types of] feeling

*Yo pana bhikkhu bhikkhum **dutṭho doso appatīto amūlakena pārājikena** dhammena **anuddhamseyya**: Appeva nāma nam imamhā brahmacariyā cāveyyan-ti. Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, amūlakañ-c'eva tam adhikaraṇam hoti, bhikkhu ca dosam patiṭṭhāti, saṅghādiseso.*

Whatever bhikkhu should, being **corrupted**, **corrupting**, **displeased**, **accuse** a bhikkhu of an **unfounded** [offence entailing] **defeat** [thinking], "Perhaps I may make him fall from this holy life", [and] then on another occasion being questioned or not being questioned, that legal case turns out to be unfounded, and the bhikkhu admits to corruption, [this entails] a formal meeting of the Saṅgha.

- **yo pana bhikkhu**: if any bhikkhu. *bhikkhum*: a bhikkhu; acc. sg. m.
- **duṭṭho doso appatīto**: corrupted by anger [and] upset, corrupted [and] upset by anger. *duṭṭho*: corrupted, depraved, wicked. p.p. of *dussati* used as an adjective agreeing with *bhikkhu*. *doso*: anger, malice; nom. sg. m.
- **appatīto**: upset, annoyed, displeased; adjective agreeing with *bhikkhu*. = neg. pref. *a-* + *patīta*; the p.p. of *pacceti*: returns.
- **amūlakena**: groundless; adjective agreeing with *dhammena*. = *a*: neg. pref. + *mūla*: root, cause + *-ka*: conn. suf. In this case the accusing monk has not seen, heard or suspected that the monk he wants to get rid of has committed a pārājika. If the other monk has in fact, by chance, committed a pārājika, it would still be called amūlaka.
- **pārājikena**: involving disqualification; adjective agreeing with *dhammena*

- **dhammena**: with a case; ins. sg. m.
- **anuddhamseyya**: should accuse, ... denounce, ... charge; 3 sg. opt. of *anuddhamseti*: degrades.
- **appeva**: if only, certainly, please may, hopefully. = *api*: either an emphatic particle or a particle expressing uncertainty: perhaps. + *eva*: just, emph. particle.
- **nāma**: “!,” indeed, just; adv. used as emph. particle which emphasises other particles but cannot be translated.
- **nam**: him; 3 sg. acc. dem. pron.; variant of *tam*.
- **imamhā**: from this; 3 sg. abl. of dem. pron. *ayaṁ*.
- **cāveyyan-ti**: = **cāveyyam**: I could make fall away; 1 sg. opt. of the causative of *cavati*: to fall (away). + *ti*: “...,” end quote; quotation particle.

- **brahmacariyā**: from the holy life; abl. sg. nt. = *brahma*: divine; + *-cariya*: conduct, lifestyle; + conn. suf. *-iya*. In some contexts brahmacariya clearly means celibacy; i.e., as third of the eight precepts. The anāgāmin, non-returner, and also the arahant, is a brahmācarin, since he is incapable of indulging in sexual intercourse.
- **tato**: then, thereafter, thereupon; dem. pron. *ta(d)* with the ablative suffix *-to*.
- **aparena**: another, i.e., next, following; adj., directional pref. *apa* + comp. suf. *-ra*. (Not a- + para.)
- **samayena**: at an occasion, meeting, lit.: coming together; ins. sg. m. Instrumental used in a locative sense, i.e., time at which; = pref. *sam*: together + *aya*: to go.
- **samanuagāhivamāno**: being interrogated, being (verbally) pressed;

- ***asamanuggāhiyamāno***: not being interrogated; neg. pref. *a-* + *samanuggāhiyamāno*.
- ***tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā***: thereupon, on another occasion, being interrogated or not being interrogated.
- ***amūlakañc'eva***: and if really groundless; a junction of *amūlakam* and *ca* or *ce* through the palatalisation of *m̥*. = *amūlakam*: groundless; adjective agreeing with *adhikaraṇam* + *c'*: and if; = elided form of conditional particle *ce*: if, or the connective particle *ca*: and if. Since there is also a *ca* in the next line, it might also be *ca* here in the conditional sense. + *eva*: really; emphatic particle.
- ***tam***: that; nom. sg. nt. of dem. pron. *ta(d)*.
- ***adhikaranam***: legal issue; nom. sg. nt. Directional pref. *adhi-* + *karana-*

- **hoti**: is; 3 sg. pres. ind.; the contracted form of bhavati.
- **bhikkhu**: the bhikkhu; nom. sg. m.
- **ca**: and if, and; connective particle, here probably in a conditional sense.
- **dosam**: malice, or fault, error; acc. sg. m.
- **patiṭṭhāti**: stands firm in, establishes, bases on, persists; 3 sg. pres. ind.
- **bhikkhu ca dosam patiṭṭhāti**: and if the bhikkhu stands firm in malice.
- **corrupted, corrupting** (*duṭṭho doso*, Pāt 14,24) means: made corrupt and making corrupt (alternative forms). For when corruption has arisen an individual is made corrupt by that corruption, being caused to give up his normal state, therefore he is called **corrupted**. And he makes corrupt and destroys another, therefore he is called **corrupting**. So the words "corrupted" [and] "corrupting" show the variety of conditions of one and the

- **Displeased** (*appatīto*, Pāt 14,24) means: not pleased; the meaning is: bereft of, not approached by, joy and happiness, etc.
- **Unfounded** (*amūlakena*, Pāt 14,24f.) means: what, when an individual has been rebuked by a plaintiff, is **unseen**, **unheard**, **unconsidered**, this is called **unfounded** because of the absence of those grounds which are called **seeing**, **hearing**, **considering**. Whether or not he has committed the offence is of no consequence here. **unseen** (*adīṭham*) means: not seen by one's own eye of faith or the divine eye. **unheard** (*asutam*) means: similarly not heard by anyone when it is being uttered. **unconsidered** (*aparisāñkitam*) means: unconsidered in the mind by virtue of being seen, heard, thought about by oneself or another. (p 200)
- **of an unfounded [offence entailing] defeat** (*amūlakena pārājikena*, Pāt 14,24f) of this sort means: of one or other of **nineteen** [offences]

-> **19** (for bhikkhus) = **4** common pār + **4** derived pār + **11** pār equivalents

□ **should accuse** (*anuddhamseyya*, Pāt 14,25) means: should cause to **fall** (*dhamseyya*), should cause to **crumble** (*vidhamseyya*), should cause to **perish** (*padhamseyya*), should **defeat** (*abhibhaveyya*). But since he does that accusing (*anuddhamṣana*) either rebuking by himself or causing another to rebuke, therefore it is said in the Word Analysis of this, "**He rebukes or causes to rebuke**" (*codeti vā codāpeti vā*, Vin III 163,36).

□ **four rebukes** (*codaṇā*) are stated in brief: (1) the demonstration of the subject matter [of the offence], (2) the demonstration of the offence, (3) the refusal of communion, (4) the refusal of honour. (p 201)

1. "**the demonstration of the subject matter**" (Kkh 71,1) means: it is put forth in the following way, "You have indulged in **sexual intercourse**."

2. "**The demonstration of the offence**" (Kkh 71,1) means: it is put forth in the following way, "You have committed the **offence** of sexual intercourse."
3. "**Refusal of communion**" (Kkh 71,1) means: it is put forth thus, "There is no observance, no invitation ceremony, no procedure of the Saṅgha together with you." To such an extent the matter does not come under [this] heading, but it comes under [this] heading only when it is joined with such words as "**You are not a [true] recluse**", etc.
4. "**Refusal of honour**" (Kkh 71,2) means: not standing up in greeting, or making a respectful salutation with cupped hands, or paying honour, or fanning, etc.,...it comes under [this] heading only when it is joined with such words as "**You are not a [true] recluse**", etc.

-> Therefore, whatever bhikkhu, standing in the vicinity of a bhikkhu, showing that meaning by such words as "**You have indulged in sexual intercourse**" or "**You are not a [true] recluse**" or only by a hand gesture, either rebukes the bhikkhu himself, or causes one or other among householders or ascetics to rebuke [him], this means "**one accuses**" (*anuddhamseti*). (p 202)

□ **perhaps I may make him fall from this holy life** (*app eva nāma nam imamhā brahmacariyā cāveyyam*, Pāt 14,25f.) means: perhaps I may lead this individual away from this best life, that is to say, he should accuse with the [following] intention, "It would be good if I could cause this individual to fall away from this holy life."

□ **then on another occasion** (*tato aparena samayena*, Pāt 14,26-28,1)

□ **or being questioned** (*samanuggāhīyamāno vā*, Pāt 16,1) means: being examined, [i.e.] being investigated, by the examiner in the following way: "**What was seen by you?**"

□ **or not being questioned** (*asamanuggāhīyamāno vā*, Pāt 16,1) means: not being spoken to because of any subject matter among [what was] seen, etc., or by any individual among examiners, etc.

-> "Being thus questioned or not questioned, [...] if the bhikkhu admits to corruption, i.e. stands with reference to it, acknowledges it, [it is an offence entailing] a formal meeting of the Sangha." -> he commits the offence at the very moment of having accused [another bhikkhu]. (p 202)

Saṅghādisesa 8 - 17 Aspects of Analysis

10
6

1. provenance (nidāna)	Rājagaha (p 203)
2. individual (puggala)	the bhikkhus following Mettiya and Bhummajaka (p 203)
3. subject matter (vatthu)	accusing of an unfounded [offence entailing] defeat. (p 203)
4. prescription (paññatti)	common [for bhikkhus and bhikkhunīs]. (p 203)
5. command (āṇatta)	connected with commanding [someone else].
6. sort of offence (āpatti)	(p 203-204)
7. non-offence (anāpatti)	for one who is insane. (p 205)
8. failure (vipatti)	a failure of virtuous conduct. (p 205)
9. constituent parts (aṅga)	5 aṅga (p 205)

Saṅghādisesa 8 - 17 Aspects of Analysis

10
7

10. sort of origin (samuṭṭhāna)	3 origins: kāya, vācā, citta (p 205, 128)
11. activity (kiriyā)	[it originates in] activity. (p 205)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 205)
13. intention (citta)	[is dependent on] intention. (p 205)
14. the diversity of faults (vajja)	common opinion (p 205)
15. deeds (kamma)	a physical deed, a verbal deed (p 205)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 205)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	unpleasant (p 205)

Saṅghādisesa 8 - Sorts of Offence 1 (p 203)

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<u>Dukkata</u>	<u>Thullaccaya</u>	<u>Saṅghādisesa</u>
Not having obtained permission from the one who was rebuked.		For one rebuking an ordained individual with [an offence entailing] defeat , whether pure or impure, <u>knowing that he had not committed that [offence]</u> , because of the intention to make him fall [from the holy life], <u>not having made [him give his] permission</u> [by saying], "Let the venerable one give me permission; I want to speak about this [offence]" — if [the rebuked one] <u>knows at that very moment</u> "He is rebuking

Saṅghādisesa 8 - Sorts of Offence 2 (p 203)

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<u>Dukkata</u>	<u>Thullaccaya</u>	<u>Saṅghādisesa</u>
		For one rebuking, having made [him give his] permission.
		for one rebuking face-to-face with a hand gesture it is exactly the same method.
for one speaking without having made [him give his] permission.		Standing by himself in his presence, he orders <u>another bhikkhu</u> ; that [bhikkhu] rebukes the [bhikkhu] in accordance with the statement of the [former bhikkhu], offences [arise] in the stated manner only for <u>the one who causes [the other] to speak</u> .

Saṅghādisesa 8 - Sorts of Offence 3 (p 203)

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Dukkata

Thullaccaya

Saṅghādisesa

Or, if he (i.e. the second bhikkhu) also rebukes, [saying,] "It was seen, [or] heard by me", similarly, there are offences for both these people.

These are the 5 constituent factors (*aṅga*):

1. **Object:** an upasampadā monk
2. **Perception:** though knowing the other is not pārājika, the accuser accuses him of being pārājika.
3. **Intention:** wants to see him expelled from the saṅgha or removed from monkhood.
4. **Action:** makes an **unfounded/groundless accusation** with regard to the seen, heard, and suspected.
5. **Completion:** the accused understands it instantly.

Yo pana bhikkhu bhikkhum duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñ-ci desaṁ lesamattam upādāya pārājikena dhammena anuddhamṣeyya: Appeva nāma naṁ imamhā brahmacariyā cāveyyan-ti. Tato aparena samayena samanuggāhiyamāno vā samanuggāhiyamāno vā, aññabhāgiyañ-c'eva tam adhikaraṇam hoti, koci deso lesamatto upādinno, bhikkhu ca dosaṁ patiṭṭhāti, saṅghādiseso.

Whatever bhikkhu should, being **corrupted**, **corrupting**, **displeased**, **accuse** a bhikkhu of [an offence entailing] defeat, taking merely as a **pretext** some **point** of a **basis belonging to another category** [thinking], “Perhaps I may make him fall from the holy life”, [and] then on another occasion being questioned or not being questioned, that basis turns out to be belonging to another category, [and] some point has been taken merely as a pretext, and the bhikkhu admits to corruption, [this entails] a formal meeting of the saṅgha

- **aññabhāgiyassa**: belonging to another class, connected to another class; adj. = *añña*: other; adj. + *bhāga*: class, part + *-iya*: connective suffix.
- **adhikaraṇassa**: of a legal issue; gen. sg. nt. of *adhikaraṇa*.
- **kiñ-ci**: some; indefinite pron. = junction of *kim* + *ci* through the palatalisation of the niggahīta of *kim*. *kim* the acc. sg. neuter form of interrogative pron. *ka*: “what?” + appended indef. particle *-ci*.
- **desam**: point, matter; acc. sg. m., fr. *deseti*.
- **lesamattam**: which is mere pretext; adjective qualifying *desam*. = *lesa*: pretext, ploy + *matta*: mere, only; adjective.
- **upādāya**: having taken up; abs. of *upādiyati* used as a postposition. Often the postposition *upādāya* matches the English “due to,” i.e.: “due to pretext”.

- **kiñ-ci desam lesamattam upādāya**: having taken up some point which is a mere pretext.
- **aññabhāgiyañ-c'eva**: = junction of *aññabhāgiyam* + *c'eva* through palatalisation of the final *-m* of *aññabhāgiyam*. = *aññabhāgiyam*: belonging to another class; see above + *c'eva*: and if ... really.
- **tam adhikaraṇam hoti**: that legal issue is.
- **koci deso lesamatto**: some point which is a mere pretext; here nom. sg. m.
- **upādinno**: has been taken up; p.p. of *upādiyati* agreeing with *deso*.
- **of [a basis] belonging to another category** (*aññabhāgiyassa*, Pāt 16,5f.), etc.: "belonging to another category" means: "this is of another category" or "another category is his".

□ **basis** (*adhikaraṇam*) (Pāt 16,6) is to be understood as a base; that is, as the foundation of the subject matter.

-> a male goat is said to be named Dabba Mallaputta. The venerable Dabba Mallaputta's **class**, **group**, [and] **faction**, [are] **human birth** and being a **bhikkhu**. [This male goat] being an animal and being a male goat is of a class, group, [and] faction different from that of [the venerable Dabba Mallaputta]; or, he is of another category. Therefore he (i.e. the male goat) gets the name [of one] belonging to another category. (p 206)

□ **point** (*desa*) means: is pointed, is indicated, is expressed [with the words,] "This is his"; it is a designation for one group or other among birth, etc.

□ **pretext** (*lesa*) means another subject matter is moved to [someone], is connected to [someone], is attached to [someone] to some extent by means of mere expressions; it is a designation for one group or other among birth,

Kiñcidesam lesamattam (some point which is a mere pretext): 10 pretexts (lesa):

- | | |
|---|-----------------------------------|
| 1. <i>Jāti</i> - birth, caste, race, class, nationality | 6. <i>Patta</i> - a bowl. |
| 2. <i>Nāma</i> - name | 7. <i>Cīvara</i> - a robe |
| 3. <i>Gotta</i> - family or lineage | 8. <i>Upajjhāya</i> - a preceptor |
| 4. <i>Liṅga</i> - characteristics | 9. <i>Ācariya</i> - a teacher |
| 5. <i>Āpatti</i> - offence | 10. <i>Senāsana</i> - a lodging |

Saṅghādisesa 9 - 17 Aspects of Analysis

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1. provenance (nidāna)	Rājagaha (p 203)
2. individual (puggala)	the bhikkhus following Mettiya and Bhummajaka (p 203)
3. subject matter (vatthu)	accusing of an unfounded offence entailing defeat taking merely as a pretext some point of a basis belonging to another category. (p 208)
4. prescription (paññatti)	common [for bhikkhus and bhikkhunīs]. (p 203)
5. command (āṇatta)	connected with commanding [someone else].
6. sort of offence (āpatti)	(p 203-204)
7. non-offence (anāpatti)	for one who is insane; rebuking [someone] about [a legal case belonging to] another category of offences, even for one thinking it is true. (p 205), (p 208)
8. failure (vipatti)	a failure of virtuous conduct. (p 205)
9. constituent parts	5 aṅga

Saṅghādisesa 9 - 17 Aspects of Analysis

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10. sort of origin (samuṭṭhāna)	3 origins: kāya, vācā, citta (p 205, 128)
11. activity (kiriyā)	[it originates in] activity. (p 205)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 205)
13. intention (citta)	[is dependent on] intention. (p 205)
14. the diversity of faults (vajja)	common opinion (p 205)
15. deeds (kamma)	a physical deed, a verbal deed (p 205)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 205)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	unpleasant (p 205)

These are the 5 constituent factors (*aṅga*):

1. **Object:** an upasampadā monk
2. **Perception:** though knowing the other is not pārājika, the accuser accuses him of being pārājika.
3. **Intention:** wants to see him expelled from the saṅgha or removed from monkhood.
4. **Action:** makes an **distorted accusation** with regard to the seen, heard, and suspected.
5. **Completion:** the accused understands it instantly.

Yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya, bhedanasamvattanikam vā adhikaraṇam samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evam-assa vacanīyo: Mā āyasmā samaggassa saṅghassa bhedāya parakkami, bhedanasamvattanikam vā adhikaraṇam samādāya paggayha aṭṭhāsi. Samet'āyasmā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggañheyya, so bhikkhu bhikkhūhi yāvatatiyam samanubhāsitabbo tassa paṭinissaggāya. Yāvatatiyañ-ce samanubhāsiyamāno tam paṭinissajeyya, iccetaṁ kusalam, no ce paṭinissajeyya, saṅghādiseso.

Should any bhikkhu **attempt to cause a split of a united Saṅgha** or should he persist having undertaken and having taken up a legal case conducive to a split, that bhikkhu is to be spoken to by the bhikkhus thus, "Do not, venerable sir, attempt to cause a split in a united Saṅgha; do not persist having undertaken and having taken up a legal case conducive to a split. Let the venerable one be at peace with the Saṅgha; for the Saṅgha, united, in agreement, not disputing, having a single recitation [of the Pātimokkha, etc.], lives comfortably." And should that bhikkhu, being spoken to thus by the bhikkhus, persist in the same way [as before], that bhikkhu is to be admonished by the bhikkhus **up to the third time** to give up that [course of action]. If, being admonished **up to the third time**, he should give it up, that is good. If he should not give it up, [this entails] a formal

- **saṃaggassa**: united, unanimous, whole; adj. qualifying *saṅghassa*. = pref. *saṃ* + *agga*: top.
- **saṅghassa**: of a community; gen. sg. m.
- **bhedāya**: for the schism, breach, division; dat. sg. m. of *bheda*, action-noun fr. *bhedeti*: causes to break. A dative of purpose.
- **parakkameyya**: should endeavor for, strive for; 3 sg. opt. of *parakkamati*.
- **bhedanasamvattanikam**: conducive to schism; adj. = *bhedana*: breaking, breach, schism; action-noun + *saṃvattanika*: conducive to; adj; fr. *saṃvattati*.
- **adhikaraṇam**: legal issue; acc. sg. nt.
- **saṃdāya**: having undertaken; absolute of *saṃdiyati*, the passive form of *saṃdāti*.

- **paggayha**: upholding, having upheld, favouring, kindling; abs. of *paggaṇhāti* = pref. *pa-*: forth, out + *gaṇhāti*: holds.
- **tiṭṭheyya**: should persist in, lit. “should stand”; 3 sg. opt. of *tiṭṭhati*. *Paggayha tiṭṭheyya*, “should persist in upholding” is a periphrastic phrase in which two verbs express one idea, and in which titṭheyya acts as an auxiliary verb.
- **so**: that; nom. sg. m. of dem. pron. *ta(d)*.
- **bhikkhu**: bhikkhu; nom. sg. m.
- **bhikkhūhi**: by bhikkhus; ins. pl. m.
- **evam-assa**: thus should be; = a junction of *evam* and *assa* through weakening of *ṁ* into *m*; = *evam*: thus; adv. + *assa*: should be; 3 sg. opt. of *atti*, here used as an auxiliary verb. This *assa* is not to be confused with *assa* the dative of diminutives (see p 189).

Saṅghādisesa 10 - Saṅghabheda 5 (p 209-212)

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- **vacanīyo**: to be spoken to, told, addressed; f.p.p. of the root √vac, agreeing with *bhikkhu*.
- **mā**: don't, let not; prohibitive particle taking an aorist.
- **āyasmā**: the venerable one; nom. sg. m. *Āyasmā* is not used as a vocative in Pali but is only used as a nominative with 3rd person verbs.
- **parakkami**: endeavor; 2 sg. aor. of *parakkamati*. *Parakkami* and *aṭṭhāsi* can be 2nd or 3d person aorists, however, since elsewhere in the Pm mā takes 2nd person aorists—i.e. *mā āyasmā avaca* (Sd 13), *mā āyasmanto avacuttha* (Sd 11), *mā ... ruccittha* (Sd 11)—presumably it is intended here too.
- **aṭṭhāsi**: persist; 2. sg. aor. of *tiṭṭhati*
- **saṅghena**: with the community; ins. sg. m.

- **samet'āyasmā**: let the venerable one convene, assemble, come together, agree, be in accord. = **sametu**: let convene, come together, agree; 3 sg. imp. of **sameti**: convenes, comes together, joins, assembles, agrees; here **sameti** is personal, has a nominative agent, and takes the instrumental **saṅghena**; + **āyasmā**
- **hi**: for, because; emphatic particle/indeclinable.
- **saṅgho**: a community; nom. sg. m.
- **sammadamāno**: which is on friendly terms, being congenia; pr.p. agreeing with **saṅgho**. = pr.p. of **sammodati**: is friendly with, agrees with, rejoices together.
- **avivadamāno**: which is not disputing, quarrelling; pr.p. agreeing with **saṅgho**, = neg. pref. **a-** + pr.p. of **vivadati**.
- **ekā**: one, single, only, sole, and

- **ekuddeso**: which has a single-recitation; adjective qualifying *saṅgho*. A junction of *eka* + *uddeso* through elision of the final *-a* of *eka*. = *eka*: one, single; num. + *uddesa*: recitation, recital; der. fr. *uddisati*. This refers to there being only one single recitation of the *Pātimokkha* within the community's monastery-boundary, *sīmā*, with no faction doing their own separate recitation.
- **evañ-ca**: and if thus; junction of *evam* + *ca* through palatalisation of *m*. = *evam*: thus; adv. + *ca*: and if; connective particle, here in a conditional sense.
- **vuccamāno**: being spoken to, told, addressed; pr.p. passive of √vac. agreeing with *bhikkhu*
- **tath'eva**: in the same way (as before), in just that manner; junction of *tathā* + *eva* through elision of the final *-ā* of *tathā*. = *tathā*: so, in such

- **paggāñheyya**: should uphold; 3 sg. opt. of *paggāñhāti*. agreeing with *bhikkhu*
- **yāvatatiyam**: up to the third time; adverb in acc. sg. nt. = *yāva*: up to, until; adv. + *tatiya*: third; ordinal.
- **samanubhāsitabbo**: to be argued with, advised, addressed; f.p.p. of *samanubhāsati*. agreeing with *bhikkhu*.
- **tassa**: of that; gen. sg. m. of dem. pron. *ta(d)*; refers to the course of misconduct leading to an offence, *vatthu*, lit. “ground [for offence].”
- **paṭinissaggāya**: for the relinquishment, ... forsaking; dat. sg. m. fr. *paṭinissajati*.
- **yāvatatiyañ-ce**: junction of *yāvatatiyam* + *ce* through the palatalisation of the final *-m* of *-tatiyam*; see above. *ce*: if; conditional particle.

- **samanubhāsiyamāno**: being argued with; pr.p. of *samanubhāsati*. agreeing with *bhikkhu*.
- **tam**: that; acc. sg. nt. of dem. pron. *ta(d)* referring to the schismatic legal action mentioned earlier in the rule.
- **paṭinissajeyya**: should relinquish; 3 sg. opt. of *paṭinissajati*. agreeing with *bhikkhu*
- **iccetam**: then this (is); = *iti* + *etam* > *ity* + *etam* > *iccetam*. When the vowel i is followed by a dissimilar vowel it changes to y and then ty is palatalised to cc; = *iti*: thus, so, then; deictic particle; + *etam*: this; acc. sg. of dem. pron. *eta*.
- **kusalam**: good, skilful; nom. sg. nt.
- **no**: but not, not; negative and adversative particle. The particle no is more emphatic than the more common nō.

- **of a united Sangha** (*samaggassa sanghassa*, Pāt 16,14) means: of the Saṅgha of bhikkhus being associated; the meaning is of [a Saṅgha] not separated by **thought** and **body**. -> For [a Saṅgha] belonging to the same communion is not separated in thought because of the fact that [its members are of] the same thought. One established within the same boundary is not separated in body because of his giving physical unity (i.e. being physically present). (p 209)
- **should attempt to cause a split** (*bhedaya parakkameyya*, Pāt 16,14.) means should make an effort for the sake of causing a split (*bhedanatthāya*), [thinking,] “How may this [Saṅgha] be split (*bhijjeyya*)?” (p 210)
- **or a legal case conducive to a split** (*bhedanasamvattanikam vā adhikaraṇam*, Pāt 16,15) means: an action conducive to splitting in order to split the Saṅgha from within the same communion (‘bhikkhuṇa’). It is to be

18 causes of schism (*Aṭṭhārassa Saṅghabhedaka Vatthu*): AN 1.130-

1. adhammaṁ dhammoti dīpenti
2. dhammaṁ adhammoti dīpenti
3. avinayaṁ vinayoti dīpenti
4. vinayaṁ avinayoti dīpenti
5. abhāsitam alapitam tathāgatena
bhāsitam lapitam tathāgatenāti dīpenti

6. bhāsitam lapitam tathāgatena
abhāsitam alapitam tathāgatenāti
dīpenti

7. anāciṇṇam tathāgatena āciṇṇam
tathāgatenāti dīpenti

1. explain non-Dhamma as Dhamma
2. explain Dhamma as non-Dhamma
3. explain non-discipline as discipline
4. explain discipline as non-discipline
5. explain what has not been stated and
uttered by the Tathāgata as having been
stated and uttered by him.
6. explain what has been stated and
uttered by the Tathāgata as not having
been stated and uttered by him.
7. explain what has not been practiced
by the Tathāgata as having been
practiced by him.

18 causes of schism (*Aṭṭhārassa Saṅghabhedaka vatthu*): AN 1.150-

8. āciṇṇam tathāgatena anāciṇṇam
tathāgatenāti dīpenti

9. apaññattam tathāgatena paññattam
tathāgatenāti dīpenti

10. paññattam tathāgatena apaññattam
tathāgatenāti dīpenti

1. anāpattim āpattīti dīpenti

2. āpattim anāpattīti dīpenti

3. lahukam āpattim garukā āpattīti
dīpenti

4. garukam āpattim lahukā āpattīti
dīpenti

8. explain what has been practiced by
the Tathāgata as not having been
practiced by him.

9. explain what has not been prescribed
by the Tathāgata as having been
prescribed by him.

10. explain what has been prescribed by
the Tathāgata as not having been
prescribed by him.

1. explain a non-offense as an offense

2. explain an offense as a non-offense

3. explain a light offense as a grave
offense

4. explain a

18 causes of schism (*Atṭhārassa Saṅghabhedaka vatthu*): AN 1.150-

5. sāvasesam āpattim anavasesā āpattīti dīpenti
6. anavasesam āpattim sāvasesā āpattīti dīpenti
7. sappaṭikammam āpattim appaṭikammā āpattīti dīpenti
8. appaṭikammaṁ āpattim sappaṭikammā āpattīti dīpenti

5. explain a remediable offense as an irremediable offense.
6. explain an irremediable offense as a remediable offense.
7. explain an offense with redress as an offense without redress.
8. explain an offense without redress as an offense with redress.

□ **should he persist having taken up** (*paggayha tiṭṭheyya*, Pāt 16,16) means: should he having taken up a cause capable of causing a split of the Saṅgha, conducive to the goal of splitting the Saṅgha show it, and not give it up. (p 210)

□ **he is to be spoken to by the bhikkhus thus** (*bhikkhuhi evam assa vacanīyo*, Pāt 16,16f.) means: whoever sees him face-to-face, persisting, having taken up, or whoever hears that he is in such-and-such a dwelling, by them even having gone the distance of half a league (*yojana**) phrases such as "Do not, sir" are uttered near [him]. Thus he is to be admonished. For those who, having seen or heard, say nothing, [it is an offence of] **wrong doing**. And here the word "**do not**" is to be constructed [46] with the word "**attempt**" and the word "**persist**", i.e. "**Do not attempt; do not persist.**" (p 210)

- **let the venerable one be at peace with the Sangha** (*samet' āyasmā sanghena*, Pāt 16,19) means: let the venerable one be at peace with the Saṅgha; let him come together; the meaning is: let him have the same opinion. Why? "For the Saṅgha united ... lives." (p 210)
- **not disputing** (*avivadamāno*, Pāt 16,20) means: not disputing (alternative formation), saying, "This is the Dhamma, this is not the Dhamma".
- **having a single recitation** (*ekuddeso*, Pāt 16,20) means: there is one recitation of it. The meaning is: there is one recitation of the Pātimokkha that was produced together.
- **he lives comfortably** (*phāsu viharati*, Pāt 16,20) means: he lives happily. Thus for him, [after] being spoken to three times, both separately and in the midst of the Saṅgha, [it is an offence of] wrong doing if he does not give up.

- **and that [bhikkhu being spoken to] thus** (*evañ ca so*, Pāt 16,21), [the word] is to be admonished (*samanubhāsitabbo*, Pāt 16,22f.) means: the procedure of admonishment is to be carried out.
- **this then is good** (*icc' etam kusalam*, Pāt 16,24) means: thus this relinquishment is good, gives ease, is well-being for that bhikkhu.
- **if he should not give it up, [this is an offence] entailing a formal meeting of the Saṅgha** (*no ce paṭinissajjeyya, sanfghādiseso*, Pāt 16,24-25) means: herein there is an offence entailing a formal meeting of the Saṅgha for him if he does not give it up at the end of the procedure of admonishment.

9 actions conducted in *Saṅghabheda*:

1. *Dipati*: one declares an opposite of the 18 subjects of dispute among the Saṅgha.
2. Starts disputes.
3. *Ruci ganhāti*: Takes approval of other monks.
4. *Apakassati*: He wins followers.
5. *Anusāvati*: He informs others that he wishes to split the Saṅgha.
6. *Salākaganhāti*: He gives salāka (tickets) to all monks to see who is on his side.
7. He wins at least 4 monks on his side.
8. At least 4 monks accept his proposal.

5 requests from Devadatta:

1. *āraññaka* - for the bhikkhus to be forest dwellers only.
2. *piṇḍapātika* - for the bhikkhus only to eat food from almsround.
3. *rukhamūlika* - for the bhikkhus to use roots of trees as shelter.
4. *pañsukulika* - for the bhikkhus to only wear rag-robés from discarded cloth.
5. *yāvajivana maccho-mamsam na khādeyya* - for the bhikkhus to be vegetarian.

Saṅghādisesa 10 - 17 Aspects of Analysis

13
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1. provenance (nidāna)	Rājagaha (p 211)
2. individual (puggala)	Devadatta (p 211)
3. subject matter (vatthu)	an attempt to cause a split in the Saṅgha. (p 211)
4. prescription (paññatti)	common [for bhikkhus and bhikkhunīs]. (p 211)
5. command (āṇatta)	not connected with commanding [someone else]. (p 211)
6. sort of offence (āpatti)	(p 211-212)
7. non-offence (anāpatti)	for one who relinquishes without being admonished; for one who is insane. (p 212)
8. failure (vipatti)	a failure of virtuous conduct. (p 212)
9. constituent parts (aṅga)	4 aṅga: 1. the attempt to cause a split, 2. the admonishment by a proper procedure, 3. the end of the

Saṅghādisesa 10 - 17 Aspects of Analysis

13
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10. sort of origin (samuṭṭhāna)	1 origin: kaya-vācā-citta (p 212, 128)
11. activity (kiriyā)	[it originates in] inactivity. (p 212)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 212)
13. intention (citta)	[is dependent on] intention. (p 212)
14. the diversity of faults (vajja)	common opinion (p 212)
15. deeds (kamma)	a physical deed, a verbal deed (p 212)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 212)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	unpleasant (p 212)

Saṅghādisesa 10 - Sorts of Offence 1 (p 211-212)

14
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<u>Dukkata</u>	<u>Thullaccaya</u>	<u>Saṅghādisesa</u>
For one who does not relinquish when the procedure of admonishment is being carried out, at the completion of the motion.	With the [first] two subsequent proclamations [there are] two grave offences.	With the third proclamation ending with the syllable ya in the following way: "To whom this is not acceptable, he should speak (bhāseyya)" the offence of wrong doing and the [two] grave offences are revoked.

These are the 4 constituent factors (*aṅga*):

1. Attempt to make a schism/split.
2. Being admonished in legal Vinaya-kamma.
3. Completion of kamma-vācā.
4. He does not give up effort and attitude.

Saṅghādisesa 11 - Bhedānuvattaka 1 (p 212-214)

14
2

*Tass'eva kho pana bhikkhussa bhikkhū honti **anuvattakā vaggavādakā**, eko vā dve vā tayo vā, te evam vadeyyum: Mā āyasmanto etam bhikkhum kiñ-ci avacuttha, dhammavādī c'eso bhikkhu, vinayavādī c'eso bhikkhu, amhākañ-c'eso bhikkhu, chandañ-ca ruciñ-ca ādāya voharati, jānāti no bhāsati, amhākam-p'etam khamatī ti. Te bhikkhū bhikkhūhi evam-assu vacanīyā: Mā āyasmanto evam avacuttha. Na c'eso bhikkhu dhammavādī, na c'eso bhikkhu vinayavādī. Mā āyasmantānampi saṅghabhedo ruccittha. Samet'āyasmantānam saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. Evañ-ca te bhikkhū bhikkhūhi vuccamānā tath'eva paggañheyyum, te bhikkhū bhikkhūhi yāvatatiyam samanubhāsitabbā tassa aṭinissaggāya, yāvatatiyañ-ce samanubhāsiyamānā tam paṭinissajeyyum, iccetam kusalam, no ce*

Saṅghādisesa 11 - Bhedānuvattaka 2 (p 212-214)

14
3

[It may be that] there are bhikkhus who are **followers** of that same bhikkhu, **proponents** of [his] faction, **one or two or three**. They may say thus, "Do not, venerable sirs, say anything to that bhikkhu; that bhikkhu is a speaker of Dhamma, and that bhikkhu is a speaker of Vinaya, and that bhikkhu speaks in accordance with our desire and choice, he knows us and speaks [with us], and that suits us indeed." Those bhikkhus are to be spoken to by the bhikkhus thus, "Do not, venerable sirs, speak thus; for that bhikkhu is neither a speaker of Dhamma nor a speaker of Vinaya. May a split in the Saṅgha not seem good to the venerable ones too. Let the venerable ones' [thoughts] be at peace with the Saṅgha; for the Saṅgha, united, in agreement, not disputing, having a single recitation [of the Pātimokkha, etc.], lives comfortably." And should those bhikkhus, being spoken to thus by the bhikkhus, persist in the same way [as before], those bhikkhus are to be admonished by the bhikkhus up **to the third time** for giving up that [course of action]. If, being admonished up **to the third time**, they should give it up, that is good. If they should not give it up, [this entails] a formal meeting of the Saṅgha.

Saṅghādisesa 11 - Bhedānuvattaka 3 (p 212-214)

14
4

- **bhedanānuvattaka**: the followers of the schism; nom. sg. nt. = *bheda*: schism; + *anuvattaka*: follower.
- **tass'eva**: of that same; junction of *tassa* + *eva* through the elision of the final a of tassa. = *tassa*: gen. sg. m. of dem. pron. *ta(d)* construed with *anuvattakā*; + *eva*: (here:) very, same; emph. particle.
- **kho pana**: now, then.
- **bhikkhussa**: of that bhikkhu; gen. sg. m. **bhikkhū**: bhikkhus; nom. pl. m.
- **honti**: there are; 3 pl. pres. ind. of *bhavati*.
- **anuvattakā**: who are **followers**; adjective qualifying *bhikkhū*. = pref. *anu-*: along, after + *vatta*: moving; action-noun + adjectival suf. -*ka*.
- **eko**: one; num. **dve**: two; num. **tayo**: three; num.

Saṅghādisesa 11 - Bhedānuvattaka 4 (p 212-214)

14
5

- **vaggavādakā**: who are proponents of [his] faction, who are speaking for [his] faction, who are professing his faction; nom. pl. m. adj. acting as an adjective qualifying *bhikkhū*. = *vagga*: faction, sect. + *vādaka*: proponent, sectarian, speaking, professing; = *vāda*: doctrine, speech, assertion; action-noun + adjectival suffix -*ka*.
- **te**: they; nom. pl. m. of dem. pron. *ta(d)*.
- **evam**: so, thus; adv.
- **vadeyyum**: should say; 3 pl. opt. of *vadati*.
- **mā**: don't; prohibitive article constructed with aor., imp., or opt.
- **āyasmanto**: venerables; voc. pl. m. The 2nd person plural verb *avacuttha* indicates that a vocative is used here.
- **etam**: this; acc. sg. m. of dem. pron. *eta*.

Saṅghādisesa 11 - Bhedānuvattaka 5 (p 212-214)

14
6

- **bhikkhum**: to (this) bhikkhu; acc. sg. m.
- **kiñ-ci**: anything; acc. sg. nt. (= acc. of external object) indefinite pronoun here used as a nt. substantive.
- **avacuttha**: you say; 2 pl. aor. of √vac. Takes two patients here **bhikkhum** and **kiñci**.
- **dhammavādī**: one who speaks in accordance with Teaching; adj. = **dhamma**: teaching, doctrine + **vādī**: one who speaks, one who is professing, asserting; adjective; = **vāda**; speaking + agent-noun suffix **-in**.
- **c'eso**: and this; = a junction of **ca** and **esa** through the elision of the final **a** of **ca**. = **ca**: and; conn. particle. + **eso**: this; nom. sg. m. of dem. pron. **eta(d)**.
- **vinayavādī**: one who speaks in accordance with the Discipline; adj. = **vinaya**: discipline, **vādī**: disciplines + **-in**.

Saṅghādisesa 11 - Bhedānuvattaka 6 (p 212-214)

14
7

- **amhākañ-c'eso**: = junction of *amhākam* and *c'eso* through palatalisation of *m*. = *amhākam*: of us; gen. sg. m. of personal pronoun *amha*. + *c'eso*.
- **amhākañ-c'eso bhikkhu, chandañ-ca ruciñ-ca ādāya voharati, jānāti no bhāsati, amhākam-p'etaṁ khamatī ti**: this bhikkhu speaks out in accordance with our liking and preference.
- **chandañ-ca**: = junction of *chandam* + *ca* through the palatalisation of the final *m* of *chandam*. = *chandam*: liking, consent, desire; acc. sg. m. + *ca*: and; connective particle.
- **ruciñ-ca**: junction of *ruciṁ* + *ca*. *ruciṁ*: preference, choice, pleasure, liking; acc. sg. f. der. fr. *ruccati*: agrees with, is pleased with.
- **ādāya**: lit. “having taken,” fig. “in accordance with”; abs. of *ādāti*, cf. *upādāya*.

Saṅghādisesa 11 - Bhedānuvattaka 7 (p 212-214)

14
8

- **voharati**: speaks out, expresses, or: litigates, engages in a legal proceeding. 3 sg. pres. ind.
- **no**: us; enclitic form of the acc. pl. of *amha*, or gen. pl: of us.
- **bhāsati**: he speaks (to us); 3 sg. pres. ind.
- **jānāti no bhāsati**: he knows us (and) speaks; or: he knows (and) speaks to us, or in better English: knowing us he speaks.
- **amhākam-p'etam**: = a junction through labalisation of the final *m* of *amhākam*: dat. sg. m. of *amha*; see above + *pi*: too; emphatic particle of which the *-i* has been elided in the junction with *etam*. + *etam*: this.
- **khamatī ti**: = *khamati*: (it) agrees, suits, is acceptable; 3 sg. pres. ind. takes a dative of interest: *amhākam*. + *ti*: “...,” end quote; indeclinable which lengthens the final vowel in the preceding word.

Saṅghādisesa 11 - Bhedānuvattaka 8 (p 212-214)

14
9

- **te**: those; nom. pl. m. of dem. pron. *ta(d)*. **bhikkhū**: bhikkhus; nom. pl. m.
- **bhikkhūhi**: by bhikkhus; ins. pl. m.
- **evam-assu**: thus should be; = a junction of *evam* and *assu* through weakening of *ṁ* into *m*; = *evam*: thus; adv. + *assu*: should be; 3 pl. opt. of *atti*, here used as an auxiliary verb.
- **vacanīyā**: to be spoken to, told, addressed; f.p.p. of the root √vac, agreeing with *bhikkhū*.
- **āyasmanto**: the venerable ones; nom. pl. m.
- **avacuttha**: you say
- **c'eso bhikkhu dhammavādī na ceso bhikkhu vinayavādī mā**: This bhikkhu does not speak in accordance with the Teaching, and this bhikkhu does not speak in accordance with the Discipline.

Saṅghādisesa 11 - Bhedānuvattaka 9 (p 212-214)

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- **āyasmantānam-pi**: to the venerables too; a junction of *āyasmantānam* and *pi* through labalisation of ṡ. = *āyasmantānam*: dat. pl. of *āyasmā*. + *pi*: too, also; emphatic particle.
- **saṅghabhedo**: schism of the community; nom. sg. m.
- **ruccittha**: favour; 2 pl. aor. of *ruccati*, takes dative of interest.
- **samet'āyasmantānam saṅghena**: let there be convening with the community for the venerables. *samet'āyasmantānam*: junction of *sametu*: let convene + *āyasmantānam* through elision of the final -*u* of *āyasmantānam*.
- **āyasmantānam**: for the venerables; here the dat. pl. is used instead of the nom. sg. of Sd 10.
- **hi**: for, because; emphatic particle/indeclinable. **saṅgho**: a community;

Saṅghādisesa 11 - Bhedānuvattaka 10 (p 212-214)

15
1

- **sammadamāno**: which is on friendly terms, being congenial; pr.p. agreeing with *saṅgho*. = pr.p. of *sammodati*: is friendly with, agrees with, rejoices together.
- **avivadamāno**: which is not disputing, quarrelling; pr.p. agreeing with *saṅgho*, = neg. pref. *a-* + pr.p. of *vivadati*.
- **ekuddeso**: which has a single-recitation; adjective qualifying *saṅgho*. A junction of *eka* + *uddeso* through elision of the final *-a* of *eka*. = *eka*: one, single; num. + *uddesa*: recitation, recital; der. fr. *uddisati*. This refers to there being only one single recitation of the Pātimokkha within the community's monastery-boundary, *sīmā*, with no faction doing their own separate recitation.
- **phāsu**: comfortably, at ease; adv. **viharati ti**: = *viharati*: dwells + *ti*: "...", end quote; quotation particle.

Saṅghādisesa 11 - Bhedānuvattaka 11 (p 212-214)

15
2

- **evañ-ca**: and if thus; junction of *evam* + *ca* through palatalisation of *m*. = *evam*: thus; adv. + *ca*: and if; connective particle, here in a conditional sense.
- **tath'eva**: in the same way (as before), in just that manner; junction of *tathā* + *eva* through elision of the final -ā of *tathā*. = *tathā*: so, in such manner; adverb of manner, + *eva*: just; emph. particle.
- **pagganheyum**: should uphold; 3 pl. opt. of *pagganhāti*. agreeing with *bhikkhū*.
- **yāvatatiyam**: up to the third time; adverb in acc. sg. nt. = *yāva*: up to, until; adv. + *tatiya*: third; ordinal.
- **samanubhāsitabbā**: to be argued with, advised, addressed; f.p.p. of *samanubhāsati* agreeing with *bhikkhū*.
- **lesse** of that one or more of the ones to *leśa* refers to the one or

Saṅghādisesa 11 - Bhedānuvattaka 12 (p 212-214)

15
3

- > **paṭinissaggāya**: for the relinquishment, ... forsaking; dat. sg. m. fr. *paṭinissajati*.
- > **yāvatatiyañ-ce**: junction of *yāvatatiyam* + *ce* through the palatalisation of the final *-m* of *-tatiyam*; see above. *ce*: if; conditional particle.
- > **samanubhāsiyamānā**: being argued with; pr.p. of *samanubhāsati*. agreeing with *bhikkhū*.
- > **tam**: that; acc. sg. nt. of dem. pron. *ta(d)* referring to the schismatic legal action mentioned earlier in the rule.
- > **paṭinissajeyyum**: should relinquish; 3 pl. opt. of *paṭinissajati*. agreeing with *bhikkhū*.
- > **iccetam**: then this (is); = *iti* + *etaṁ* > *ity* + *etaṁ* > *iccetam*. When the vowel *i* is followed by a dissimilar vowel *it* changes to *y* and then *ty* is palatalised to *iy*. Then the enclitic particle *-tum* is added. This occurs in

Saṅghādisesa 11 - Bhedānuvattaka 13 (p 212-214)

15
4

- **kusalam**: good, skilful; nom. sg. nt.
- **no**: but not, not; negative and adversative particle. The particle no is more emphatic than the more common *na*.
- **saṅghādiseso**: involving the community in the beginning and in the rest; adj. qualifying an unexpressed *dhammo*.
- **Of that same** (*tass' eva kho pana*, Pāt 18,2) means: whoever attempts to cause a split of the Saṅgha, of him. (p 213)
- **Followers** (*anuvattakā*, Pāt 18,2) means: following [his] practice by adopting his view, preference, choice.
- **Proponents of [his] faction** (*vaggavādakā*, Pār 18,3) means: they speak for his faction, an utterance associated with non-reconciliation.

Saṅghādisesa 11 - Bhedānuvattaka 14 (p 212-214)

15
5

-> But since [there are] **not more than three** that deserve a procedure because a Saṅgha does not carry out a procedure against a Saṅgha therefore **one or two or three** (*eko vā dve vā tayo vā*, Pāt 18,3) is said. -> This sentence is given as a reason (*hi*) for the preceding statement, according to which not more than three individuals deserve a procedure. This takes up the description of the admonishment in the Vinaya. There, the formula used for an admonition clearly is intended for an individual, not for a Saṅgha (consisting of at least four individuals). From this it follows that here, **three individuals at most** were at work. (p 213)

- **He knows us** (*jānāti no*, Pāt 18,6) means: he knows our wishes, etc.
- **He speaks** (*bhāsati*, Pāt 18,7) means: he speaks with us [saying], "Let us act thus".
- **That pleases us indeed** (*amhākam p'etam khamati*, Pāt 18,7) means:

Saṅghādisesa 11 - Bhedānuvattaka 15 (p 212-214)

15
6

- **Let the venerable ones' [thoughts] be at peace with the Saṅgha** (*samet' ayasmantānam sanghena*, Pāt 18,10f.) means: let the thought of the venerable ones be at peace with, agree with the Saṅgha; that is to say, let it obtain **unity**.

Saṅghādisesa 11 - 17 Aspects of Analysis

15
7

1. provenance (nidāna)	Rājagaha (p 214)
2. individual (puggala)	many monks (p 214)
3. subject matter (vatthu)	their following Devadatta when he was attempting to cause a split in the Saṅgha. (p 214)
4. prescription (paññatti)	common [for bhikkhus and bhikkhunīs].
5. command (āṇatta)	not connected with commanding [someone else].
6. sort of offence (āpatti)	
7. non-offence (anāpatti)	for one who relinquishes without being admonished; for one who is insane.
8. failure (vipatti)	a failure of virtuous conduct.
9. constituent parts (aṅga)	4 aṅga: 1. the support of the attempt to cause a split, 2. the admonishment by a proper procedure, 3. the end of the

Saṅghādisesa 11 - 17 Aspects of Analysis

15
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10. sort of origin (samuṭṭhāna)	1 origin: kaya-vācā-citta (p 214, 128)
11. activity (kiriyā)	[it originates in] inactivity.
12. awareness (saññā)	acquittal due to [lacking] awareness.
13. intention (citta)	[is dependent on] intention.
14. the diversity of faults (vajja)	common opinion
15. deeds (kamma)	a physical deed, a verbal deed
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome
17. feelings (vedanā): pleasant, unpleasant, or neutral.	unpleasant

Saṅghādisesa 11 - Sorts of Offence

15
9

<u>Dukkata</u>	<u>Thullaccaya</u>	<u>Saṅghādisesa</u>
For one who does not relinquish when the procedure of admonishment is being carried out, at the completion of the motion.	With the [first] two subsequent proclamations [there are] two grave offences.	With the third proclamation ending with the syllable ya in the following way: "To whom this is not acceptable, he should speak (bhāseyya)" the offence of wrong doing and the [two] grave offences are revoked.

These are the 4 constituent factors (*aṅga*):

1. Supporting the schismatic.
2. Being admonished in legal Vinaya-kamma.
3. Completion of kamma-vācā.
4. He does not give up effort and attitude.

*Bhikkhu pan'eva **dubbacajātiko** hoti, uddesapariyāpannesu sikkhāpadesu bhikkhūhi **sahadhammikam** **vuccamāno** attānam avacanīyaṁ karoti: Mā maṁ āyasmanto kiñ-ci avacuttha, kalyāṇam vā pāpakam vā, aham-p'āyasmante na kiñ-ci vakkhāmi, kalyāṇam vā pāpakam vā. Viramathāyasmanto mama vacanāyā ti, so bhikkhu bhikkhūhi evam-assa vacanīyo: Mā āyasmā attānam avacanīyaṁ akāsi. Vacanīyam-evāyasmā attānam karotu. Āyasmā pi bhikkhū vadetu saha dhammena, bhikkhū pi āyasmantaṁ vakkhanti saha dhammena. Evaṁsaṁvaddhā hi tassa bhagavato parisā, yad-idam aññamaññavacanena aññamaññavuṭṭhāpanenā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṁ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañ-ce samanubhāsiyamāno tam paṭinissajeyya, iccetam kusalam, no ce*

[It may be that] a bhikkhu is **naturally difficult to speak to**, and when **spoken to legitimately** by bhikkhus in respect of the rules of training included in the recitation, he makes himself unadmonishable [saying], "Do not, venerable sirs, say anything at all to me either good or bad, and I too shall not say anything at all to the venerable ones either good or bad. Refrain, venerable sirs, from speaking to me."

That bhikkhu is to be spoken to by the bhikkhus thus, "Venerable sir, do not make yourself unadmonishable, rather let the venerable one make himself admonishable. Let the venerable one speak legitimately to the bhikkhus, and the bhikkhus will speak legitimately to the venerable one; for the Blessed One's assembly has come to growth thus, that is to say by speaking to one another and by mutually removing [offences]."

And should that bhikkhu, being spoken to thus by the bhikkhus, persist in the same way [as before], that bhikkhu is to be admonished by the bhikkhus up to the third time for giving up that [course of action]. If, being admonished up to the third time, he should give it up, that is good. If he should not give it up, [this entails] a formal meeting of the Saṅgha.

Saṅghādisesa 12 - Dubbaca 4 (p 214-216)

16
4

- **pan'eva**: now, now if, further; junction of *pana* + *eva* in which the final *-a* of *pana* is elided. = *pana*: again, and now; conn. particle; + *eva*: just; emph. particle.
- **dubbacajātiko**: who is of a nature difficult to be spoken to; adj. qualifying *bhikkhu*. = *dubbaca*: difficult to be spoken to; adj. = pref. *dur-*: difficult, hard; + *vaca*: to be spoken to. + *jātika*: (here:) nature, character, lit. birth = *jāti*: birth + conn. suf. *-ika*.
- **hoti**: he is; 3 sg. pres. ind.; the contracted form of *bhavati*.
- **uddesapariyāpannesu**: included in the recitation (of the Pātimokkha); adj. qualifying *sikkhāpadesu*. = *uddesa*: recitation; abstract noun der. fr. *uddisati*. + *paryāpanna*: included; p.p. of *paryāpajjati*: goes completely into, include.
- **sikkhāpadesu**: about the training precepts; loc. pl. nt. = *sikkhā*: training;

Saṅghādisesa 12 - Dubbaca 5 (p 214-216)

16
5

- **bhikkhūhi**: by bhikkhus; ins. pl. m.
- **sahadhammikam**: righteously, reasonably, legitimately, in accordance with the law; adjective used as an adverb of manner; = *saha*: with; pref. + *dhamma*: the Teaching + conn. suf. *-ika*.
- **vuccamāno**: being spoken to/admonished; pr.p.
- **attānam**: himself; acc. sg. m. of *attā*. = reflexive pron.
- **avacanīyam**: one who cannot be spoken to; adj. qualifying attānam. Neg. pref. *a-*: not + *vacanīya*: to be spoken to.
- **karoti**: he makes; 3 sg. pres. ind.
- **mā mam āyasmanto kiñ-ci avacuttha**: venerables, don't say anything to me.
- **mam**: to me; acc. sg. m. of pers. pron. *amha*, *āyasmanto*: venerables; voc.

Saṅghādisesa 12 - Dubbaca 6 (p 214-216)

16
6

- **kiñ-ci**: anything; acc. sg. nt. (= acc. of external object) indefinite pronoun here used as a nt. substantive.
- **avacutta**: you say; 2 pl. aor. of √vac.
- **kalyāṇam**: good; adjective qualifying *kiñ-ci* (here an acc. sg. nt. noun);, or an adjective qualifying an unexpressed *dhammam*.
- **pāpakam**: bad; adj.
- **aham-p'āyasmante** = *aham pi āyasmante*: junction of *aham* + *pi* + *āyasmante* through labalisation of the final *-m* of *aham*, and the elision of the *-i* of *pi*.
- **aham**: I; nom. sg. pron. *pi*: also; emph. particle. **āyasmante**: the venerables; acc. pl. m.
- **vakkhāmi**: I shall say; 1 sg. fut. of √vac.

- **viramathāyasmanto**: junction of *viramatha* + *āyasmanto* through contraction; = *viramatha*: refrain from, abstain; 2 pl. imp. of *viramati*, takes abl. (Cf. the five training precepts for lay-people formula: *pāṇātipātā veramaṇi*) + *āyasmanto*: venerables; voc. pl. m. since *viramatha* is a 2nd person verb, a vocative is required.
- **mama**: to me; dat. sg. of pers. pron. ma(d).
- **vacanāyā ti**: = *vacanāya*: speaking to; dat. sg. nt. of action-noun *vacana*. + *ti*: “...,” end quote; indeclinable that causes lengthening of the final vowel of *vacanāya*.
- **so**: that; nom. sg. m. of dem. pron. *ta(d)*. bhikkhu: *bhikkhu*; nom. sg. m. *bhikkhūhi*: by bhikkhus; ins. pl. m.
- **evam-assa**: thus should be; = a junction of *evam* and *assa* through weakening of *m* into *m̥* = *evam*: thus· adv + *assa*: should be· 3 sg. opt. of

Saṅghādisesa 12 - Dubbaca 8 (p 214-216)

16
8

- **vacanīyo**: to be spoken to, told, addressed; f.p.p. of the root √vac, agreeing with *bhikkhu*.
- **āyasmā**: venerable; nom. sg. m. It is nominative due to the third person verb *akāsi*.
- **akāsi**: make; 2 sg. aor. of *karoti*. *akāsi* can both be a 2nd or 3d person aor.,
- **vacanīyam**: who can be spoken to; adj. qualifying *attānam*.
- **vacanīyam-evāyasmā**: a junction of *vacanīyam* and *eva* through weakening of the final -*m* of *vacanīyam* and a junction of *eva* and *āyasmā* through contraction. = *eva*: just; emph. particle. + *āyasmā*: the venerable one; nom. sg. m. with a 3rd person verb the nominative is used, not a vocative.

- **vadetu**: let speak to; 3 sg. imp. of *vadeti*. *vadeti* is not a causative form (which is *vādeti*) and is just an alternative verbal class 10 form of *vadati*.
- **saha**: with; indecl. *Saha* is here not taken as a prefix but as an indeclinable that takes the instrumental *dhammena*.
- **dhammena**: with righteousness, with legitimacy, with lawfulness; ins. sg. m.
- **bhikkhū**: bhikkhus; nominative plural masculine.
- **āyasmantam**: the venerable one; acc. sg. m.
- **vakkhanti**: they shall speak to, admonish; 3 pl. fut. of \sqrt{vac} (of which the present is not found.).
- **evamśamvaddhā**: thus-grown; adj. qualifying *parisā*. = *evam*: thus; indecl. + *śamvaddhā*: grown, prospered; adj. qualifying *parisā*; = p.p. of

- **hi**: for, because; emph. particle. **tassa**: of that; gen. sg. of dem. pron. **ta(d)**.
- **bhagavato**: of the Blessed One; gen. sg. m. of **bhagavā**.
- **parisā**: assembly; nom. sg. f.
- **yad-idam**: that is, that is to say, i.e.; junction of rel. pron. **ya(d)** + **idam**. = **yad**: nt. of rel. pron. **ya(d)**: what + **idam**: this; nt. of dem. pron. **ayam**.
- **aññamaññavacanena**: by the speaking of one to one another; ins. sg. nt. = **aññamañña**: one another, each other, mutual; lit. another to another; acc. sg. m. reciprocatice pronoun. The **m** of **aññamaññam** has been elided in the junction with **vacanena**. = **añña**: another one + **añña**: another one + **vacana**: speaking.
- **evañ-ca**: and if thus; junction of **evam** + **ca** through palatalisation of **m**. = **evañ**: thus and so; and if; connecting particle; here in a conditional

- **aññamañña-vuṭṭhāpanenā ti**: by the rehabilitating of one another. = *aññamañña* + *vuṭṭhāpanena*: emerging, raising out of, rehabilitation; ins. sg. nt. Action-noun fr. *vuṭṭhāpeti*: makes emerge, makes rehabilitated; the causative of *vuṭṭhāti*: rouses, emerges. + *ti*: "...", end quote; quotation particle.
- **vuccamāno**: being spoken to, told, addressed; pr.p. passive of √vac. agreeing with *bhikkhu*
- **tath'eva**: in the same way (as before), in just that manner; junction of *tathā* + *eva* through elision of the final -ā of *tathā*. = *tathā*: so, in such manner; adverb of manner, + *eva*: just; emph. particle.
- **paggan̄heyya**: should uphold; 3 sg. opt. of *paggan̄hāti*. agreeing with *bhikkhu*
- **vāvatativam**: up to the third time; adverb in acc. sg. nt. = *vāva*: up to

- **samanubhāsitabbo**: to be argued with, advised, addressed; f.p.p. of *samanubhāsati*. agreeing with *bhikkhu*.
- **tassa**: of that; gen. sg. m. of dem. pron. *ta(d)*; refers to the course of misconduct leading to an offence, vatthu, lit. “ground [for offence].”
- **paṭinissaggāya**: for the relinquishment, ... forsaking; dat. sg. m. fr. *paṭinissajati*.
- **yāvatatiyañ-ce**: junction of *yāvatatiyam* + *ce* through the palatalisation of the final *-m* of *-tatiyam*; see above.
- **samanubhāsiyamāno**: being argued with; pr.p. of *samanubhāsati*. agreeing with *bhikkhu*.
- **taṁ**: that; acc. sg. nt. of dem. pron. *ta(d)* referring to the schismatic legal action mentioned earlier in the rule.

- **paṭinissajeyya**: should relinquish; 3 sg. opt. of paṭinissajati. agreeing with bhikkhu
- **iccetam**: then this (is); = *iti* + *etam* > *ity* + *etam* > *iccetam*. When the vowel i is followed by a dissimilar vowel it changes to y and then ty is palatalised to cc; = *iti*: thus, so, then; deictic particle; + *etam*: this; acc. sg. of dem. pron. *eta*.
- **kusalam**: good, skilful; nom. sg. nt.
- **no**: but not, not; negative and adversative particle. The particle *no* is more emphatic than the more common *na*.
- **ce**: (but) if; conditional particle.
- **saṅghādiseso**: involving the community in the beginning and in the rest; adj. qualifying an unexpressed *dhammo*.

- **naturally difficult to speak to** (*dubbacajātiko*, Pāt 18,19) means: being difficult to talk to by nature. The meaning is: he is impossible to talk to. (p 215)
- **In respect of [the rules] included in the recitation** (*uddesapariyāpannesu*, Pāt 18,19f.) means: in respect of [the rules] included, contained in the recitation. The meaning is: in respect of [the rules] occurring inside the Pātimokkha because of being included in the [following] way, "**For whom there may be an offence, he should reveal it.**"
- **When spoken to legitimately [by bhikkhus]**' (*sahadhammikam vuccamāno*, Pāt 18,20f.) means: when spoken to lawfully (or: by a **co-religionist**, *sahadhammikena*). And this is the accusative case used in the sense of the instrumental. -> The meaning is: being spoken to in accordance with the rules contained in the Pātimokkha that have been laid down.

- **Refrain, venerable ones, from speaking to me** (*viramath' āyasmanto mama vacanāya*, Pāt 18,23f.) means: whatever speech you speak to me, refrain from that speech with respect to me, that is to say, do not speak that speech to me.
- **Let him speak in accordance with the rule** (*vadetu sahadhammena*, Pāt 18,27) means: let him speak in accordance with a lawful rule, or even with any other lawful utterance conducive to a pleasant disposition.
- **That is to say** (*yad idam*, Pāt 20,1): [this is] a particle for showing the cause of the growth [of the Blessed One's assembly]. Therefore, whatever speech [is] beneficial to one another and the removal of whatever offence, by that speaking to one another [and] by that mutual removal [of offences].
- **For the Blessed One's assembly has come to growth thus** (*evam saṃvaddhā hi tassa Bhagavato parisā*, Pāt 18,28) means: thus the cause of

Saṅghādisesa 12 - 17 Aspects of Analysis

17
6

1. provenance (nidāna)	Kosambi (p 216)
2. individual (puggala)	Elder Channa (p 216)
3. subject matter (vatthu)	making himself inaccessible to admonitions. (p 216)
4. prescription (paññatti)	common [for bhikkhus and bhikkhunīs].
5. command (āṇatta)	not connected with commanding [someone else].
6. sort of offence (āpatti)	
7. non-offence (anāpatti)	for one who relinquishes without being admonished; for one who is insane.
8. failure (vipatti)	a failure of virtuous conduct.
9. constituent parts (aṅga)	4 aṅga: 1. being unadmonishable, 2. the admonishment by a proper procedure, 3. the end of the [third]

Saṅghādisesa 12 - 17 Aspects of Analysis

17
7

10. sort of origin (samuṭṭhāna)	1 origin: kaya-vācā-citta (p 214, 128)
11. activity (kiriyā)	[it originates in] inactivity.
12. awareness (saññā)	acquittal due to [lacking] awareness.
13. intention (citta)	[is dependent on] intention.
14. the diversity of faults (vajja)	common opinion
15. deeds (kamma)	a physical deed, a verbal deed
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome
17. feelings (vedanā): pleasant, unpleasant, or neutral.	unpleasant

Saṅghādisesa 12 - Sorts of Offence

17
8

<u>Dukkata</u>	<u>Thullaccaya</u>	<u>Saṅghādisesa</u>
For one who does not relinquish when the procedure of admonishment is being carried out, at the completion of the motion.	With the [first] two subsequent proclamations [there are] two grave offences.	With the third proclamation ending with the syllable ya in the following way: "To whom this is not acceptable, he should speak (bhāseyya)" the offence of wrong doing and the [two] grave offences are revoked.

These are the 4 constituent factors (*aṅga*):

1. One is being unadmonishable.
2. Being admonished in legal Vinaya-kamma.
3. Completion of kamma-vācā.
4. He does not give up effort and attitude.

*Bhikkhu pan'eva aññataram gāmam vā nigamam vā upanissāya viharati **kuladūsako pāpasamācāro**. Tassa kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni ca tena duṭṭhāni dissanti c'eva suyyanti ca. So bhikkhu bhikkhūhi evam-assa vacanīyo: Āyasmā kho kuladūsako pāpasamācāro. Āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni cāyasmatā duṭṭhāni dissanti c'eva suyyanti ca. Pakkamat'āyasmā imamhā āvāsā. Alam te idha vāsenā ti.*

Evañ-ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evam vadeyya: Chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū, tādisikāya āpattivā ekaccam pabbāienti ekaccam na pabbāientī ti

So bhikkhu bhikkhūhi evam-assa vacanīyo: Mā āyasmā evam avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino. Āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni cāyasmatā duṭṭhāni dissanti c'eva suyyanti ca. Pakkamat'āyasmā imamhā āvāsā. Alam te idha vāsenā ti.

Evañca so bhikkhu bhikkhūhi vuccamāno tath'eva paggañheyya, so bhikkhu bhikkhūhi yāvatatiyam samanubhāsitabbo tassa paṭinissaggāya, yāvatati-yañ-ce samanubhāsiyamāno tam paṭinissajeyya, iccetam kusalam, no ce patinissaievva saṅghādiseso

[It may be that] a bhikkhu [who is] a **corrupter of families** and of **bad behaviour** lives in dependence on some **village** or **market town**, [and that] his bad behaviour is seen and heard about, and families corrupted by him are seen and heard about. That bhikkhu is to be spoken to by the bhikkhus thus, "The venerable one is a corrupter of families [and] of bad behaviour. The venerable one's bad behaviour is seen and heard about, and families corrupted by the venerable one are seen and heard about. Let the venerable one depart from this abode. You have lived here long enough."

And should that bhikkhu, being spoken to thus by the bhikkhus, say to those bhikkhus, "The bhikkhus are going [wrong] from desire and going [wrong] from hatred and going [wrong] from stupidity and going [wrong] from fear. Because of the same offence they banish one and

That bhikkhu is to be spoken to by the bhikkhus thus, "Do not, venerable sir, speak thus. The bhikkhus are not going [wrong] from desire nor going [wrong] from hatred nor going [wrong] from stupidity nor going [wrong] from fear. The venerable one is a corrupter offamilies [and] of bad behaviour. The venerable one's bad behaviour is seen and heard about, and families corrupted by the venerable one are seen and heard about. Let the venerable one depart from this abode. You have lived here long enough."

And should that bhikkhu being spoken to thus by the bhikkhus, persist in the same way [as before], that bhikkhu is to be admonished by the bhikkhus up to the third time for giving up that [course of action]. If, being admonished up to the third time, he should give it up, that is good; if he should not give it up, [this entails] a formal meeting

- **bhikkhu pan'eva**: “now, a bhikkhu ... ”.
- **aññataram**: some, one or another, a certain; adjective.
- **gāmam**: village; acc. sg. m. **nigamam**: town; acc. sg. m.
- **upanissāya**: dependent upon (for support; i.e., for alms, etc.); indeclinable, originally an abs. of *upanissayati*.
- **viharati**: he lives, dwells; 3 sg. pres. ind. Here an auxiliary verb expressing duration.
- **kuladūsako**: one who is spoiling families, one who is a spoiler of families; adjective qualifying *bhikkhu*. = **kula**: family, clan + **dūsaka**: one who is spoiling, spoiler, corrupter; agent-noun. = **dūsa**: spoiling; + agent-noun suffix **-aka**.
- **pāpasamācāro**: who is of bad behaviour; adj qualifying *bhikkhu*. = **pāpa**:

- **tassa**: of him; gen. sg. m. of dem. pron. *ta(d)*. **tena**: by him; 3 sg. ins. of dem. pron. *ta(d)*.
- **pāpakā**: bad; adjective qualifying *samācārā*.
- **samācārā**: behaviour, conduct, activities, practices; nom. pl. m. Although the *samācārā* is plural here and should literally be translated as “behaviours,” this sounds odd in English and it has been translated as “behaviour” instead, which carries a plural sense.
- **dissanti**: are seen; 3 pl. pres. ind.
- **c'eva**: = junction of *ca* + *eva* in which the *-a* of *ca* is elided. *ca ... ca ...*: both ... and; connective particle. **eva**: just; emph. particle.
- **suyyanti**: are heard; 3 pl. pres. ind. pass. of *suṇāti*.
- **kulāni**: families; nom. pl. nt. of *kula*.

- **duṭṭhāni**: spoiled, corrupted; p.p. of *dussati* used as an adjective qualifying *kulāni*.
- **so**: that; nom. sg. m. of dem. pron. *ta(d)*.
- **bhikkhu**: bhikkhu; nom. sg. m. **bhikkhūhi**: by bhikkhus; ins. pl. m.
- **evam-assa**: thus should be; = a junction of *evam* and *assa* through weakening of *m̥* into *m*; = *evam*: thus; adv. + *assa*: should be; 3 sg. opt. of *atti*, here used as an auxiliary verb. This *assa* is not to be confused with *assa*, the dative of demonstrative pronoun *ayam*.
- **vacanīyo**: to be spoken to, told, addressed; f.p.p. of the root √vac, agreeing with *bhikkhu*.
- **āyasmā**: venerable one; nom. sg. m. **āyasmato**: of the venerable one; gen. sg. m.

- **pakkamat'āyasmā**: let the venerable one depart. Junction of *pakkamatu* and *āyasmā* through elision of the final *-u* of *pakkamatu*. = *pakkamatu*: let depart, let leave; 3 sg. imp. of *pakkamati*: leaves, departs; + *āyasmā*.
- **imamhā**: from this; abl. sg. m. of dem. pron. *ayam*.
- **āvāsā**: dwelling-place, residence; abl. sg. m. fr. *āvasati*: resides.
- **alam**: enough; an indeclinable that takes an instrumental or a dative.
- **te**: for you; dat. sg. of pers. pron. *tvam*.
- **idha**: here; adv.
- **vāsenā ti**: = *vāsenā*: dwelling; ins. sg. nt. action-noun; = fvas + action-noun suf. *-ana* + *ti*: "...", end quote; quotation particle.
- **te bhikkhū evam**: thus to those bhikkhus.

- **evañ-ca so bhikkhu bhikkhūhi vuccamāno**: and if that bhikkhu being spoken to thus by the bhikkhus.
- **vadeyya**: should say; 3 sg. opt. of *vadati*: says.
- **chandagāmino**: driven by desire, moved by desire, going by desire; adjective qualifying *bhikkhū*. Nom. pl. of *chandagāmi*. = *chanda*: desire + *-gāmin*: moved by, lit. going; adj. used in cpds.
- **dosagāmino**: driven by hate; = *dosa-*: hate + *gāmin*: moved by.
- **mohagāmino**: driven by delusion; = *moha-*: delusion + *gāmin*.
- **bhayagāmino**: driven by fear; = *bhaya-*: fear + *gāmin*.
- **tādisikāya**: this kind of, of such kind; Ins. sg. f. Adjective qualifying *āpattiyā*. *Tādisika* = *tādī*: such; fr. dem. pron. *ta(d)* + √dis: to see; + conn. suf. *-ika*.

- **āpattiyā**: because of an offence, due to an offence; ins. sg. f. of *āpatti*.
- **ekaccaṁ**: one, someone, a certain one; acc. sg. nt. = *eka* + *ya* > *eka-t-ya* > *ekacca*. *ekaccaṁ* ... *ekaccaṁ* ...: one ... [another] one ...;
- **pabbājenti**: they banish; 3 pl. pres. ind. of *pabbājeti*, the causative of *pabbajati*. This bhikkhu is referring to the legal act of banishment, *pabbājaniyakamma*. One of the acts of punishment (*dandakamma*) which the Saṅgha can impose on an erring bhikkhu. A bhikkhu on whom this punishment has been imposed must leave the area of his residence.
- **na**: not; neg. particle.
- **avaca**: say; 2nd person singular aorist of *vadati*.
- **evañ-ca**: and if thus; junction of *evam* + *ca* through palatalisation of *m*. = *evam*: thus; adv. + *ca*: and if; connective particle, here in a conditional

- **vuccamāno**: being spoken to, told, addressed; pr.p. passive of √vac. agreeing with *bhikkhu*
- **tath'eva**: in the same way (as before), in just that manner; junction of *tathā* + *eva* through elision of the final -ā of *tathā*. = *tathā*: so, in such manner; adverb of manner, + *eva*: just; emph. particle.
- **paggan̄heyya**: should uphold; 3 sg. opt. of *paggan̄hāti*. agreeing with *bhikkhu*
- **yāvatatiyam**: up to the third time; adverb in acc. sg. nt. = *yāva*: up to, until; adv. + *tatiya*: third; ordinal.
- **samanubhāsitabbo**: to be argued with, advised, addressed; f.p.p. of *samanubhāsati*. agreeing with *bhikkhu*.
- **tassa**: of that; gen. sg. m. of dem. pron. *ta(d)*; refers to the course of action or attitude to be effected. *utt* lit. “a word [for effecting]”

- **paṭinissaggāya**: for the relinquishment, ... forsaking; dat. sg. m. fr. *paṭinissajati*.
- **yāvatatiyañ-ce**: junction of *yāvatatiyam* + *ce* through the palatalisation of the final *-m* of *-tatiyam*; see above.
- **samanubhāsiyamāno**: being argued with; pr.p. of *samanubhāsati*. agreeing with *bhikkhu*.
- **tam**: that; acc. sg. nt. of dem. pron. *ta(d)* referring to the schismatic legal action mentioned earlier in the rule.
- **paṭinissajeyya**: should relinquish; 3 sg. opt. of *paṭinissajati*. agreeing with *bhikkhu*
- **iccetam**: then this (is); = *iti* + *etaṁ* > *ity* + *etaṁ* > *iccetaṁ*. When the vowel *i* is followed by a dissimilar vowel it changes to *y* and then *ty* is palatalised to *ce*. *iti* then agrees with the adjectival particle *-tā* as this occurs

- **kusalam**: good, skilful; nom. sg. nt.
- **no**: but not, not; negative and adversative particle. The particle **no** is more emphatic than the more common **na**.
- **ce**: (but) if; conditional particle.
- **saṅghādiseso**: involving the community in the beginning and in the rest; adj. qualifying an unexpressed dhammo.
- **village or market town** (*gāmaṁ vā nigamaṁ vā*, Pāt 20,8) means: here even a city (nagara) is included in [the term] village.
- **lives in dependence** (*upanissāya viharati*, Pāt 20,9) means: he dwells depending on that [village or market town] because of the presence of requisites such as robes which are associated with it. (p 217)

- **of bad behaviour** (*pāpasamācāro*, Pāt 20,9) means: his ways of behaviour consisting in planting flowering trees, etc., are bad.
- **that bhikkhu** (*so bhikkhu*, Pāt 20,11) means: that bhikkhu who is a corrupter of families.
- **the venerable one is a corrupter of families... You have lived here long enough** (*āyasmā kho kuladūsako pe alan te idhavāsenā*, Pāt 20,12-15): with this [sentence the Vinaya] shows the [bhikkhu's] state of deserving the procedure of banishment. But when the procedure of banishment has been carried out against [this bhikkhu], in whatever village or market town the family corrupting act was done and whichever vihāra this one lives in, he is not allowed to wander in that village or market town nor to live in that vihāra. (p 217)
- **and thus that bhikkhu** (*evañ ca so bhikkhu*, Pāt 20,16) means: here

- [The bhikkhus are] going [wrong] from desire (*chandagāmino*, Pāt 20,17) means: they go according to [their] desire.
- That bhikkhu (*so bhikkhu*, Pāt 20,16) means: the one speaking [the words] "going [wrong] from desire" (Pāt 20,17), etc. He is to be spoken to thus for the rejection of this utterance, not for avoiding the corruption of families. Because for the one who has already previously committed offences that can be committed by the act of corrupting families, there is another [offence of] wrong doing because of not relinquishing when spoken to in that way separately or amidst the Saṅgha. (p 218)

Pāpasamācāra / anācāra (misbehaviour / evil ways):

1. Planting flowers, watering, plucking, making garlands.
2. Sending flowers and garlands to wives, daughter, girls, daughters in laws, female slaves of good families.
3. Eating with wives, daughters, girls, daughter-in-laws, female slaves of good families.
4. Drinking from the same glass, sitting on same seat, sharing one bed or one mat.
5. Eating at the wrong time, drinking alcohol, indulging in singing and dancing, playing, using cosmetics.
6. Playing various games .
7. Wrestling and boxing.

Saṅghādisesa 13 - 17 Aspects of Analysis

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6

1. provenance (nidāna)	Sāvatthi (p 218)
2. individual (puggala)	the bhikkhus who are followers of Asajii and Punabbasu. (p 218)
3. subject matter (vatthu)	doing evil by being guided by desire, etc. (p 218)
4. prescription (paññatti)	common [for bhikkhus and bhikkhunīs].
5. command (āṇatta)	not connected with commanding [someone else].
6. sort of offence (āpatti)	
7. non-offence (anāpatti)	for one who relinquishes without being admonished; for one who is insane.
8. failure (vipatti)	a failure of virtuous conduct.
9. constituent parts	4 aṅga: 1. doing evil by desire, etc., 2. the

Saṅghādisesa 13 - 17 Aspects of Analysis

19
7

10. sort of origin (samuṭṭhāna)	1 origin: kaya-vācā-citta
11. activity (kiriyā)	[it originates in] inactivity.
12. awareness (saññā)	acquittal due to [lacking] awareness.
13. intention (citta)	[is dependent on] intention.
14. the diversity of faults (vajja)	common opinion
15. deeds (kamma)	a physical deed, a verbal deed
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome
17. feelings (vedanā): pleasant, unpleasant, or neutral.	unpleasant

Saṅghādisesa 13 - Sorts of Offence

19
8

<u>Dukkata</u>	<u>Thullaccaya</u>	<u>Saṅghādisesa</u>
For one who does not relinquish when the procedure of admonishment is being carried out, at the completion of the motion.	With the [first] two subsequent proclamations [there are] two grave offences.	With the third proclamation ending with the syllable ya in the following way: "To whom this is not acceptable, he should speak (bhāseyya)" the offence of wrong doing and the [two] grave offences are revoked.

These are the 4 constituent factors (*aṅga*):

1. Doing evil by desire.
2. Being admonished in legal Vinaya-kamma.
3. Completion of kamma-vācā.
4. He does not give up effort and attitude.

Saṅghādisesa 3-13 - Nā Uyana Past Exam Questions 1

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0

[2018, 2.4]: In the 4th Saṅghādisesa what were the number of women and wives?

[2017, 10]: Write down the 10 females.

[2022, 2.5]: Write down the names of 10 types of women and 10 types of wives.

[1999, 6]: Give the meaning of the following: Saparikkamanam.

[2013, 8]: What are the maximum measurements of a kuti constructed for yourself?

[2000, 14]: Complete this rule: ‘Yo Pana bhikkhu sañcarittam...’

[2014, 8]: Give the meaning of sañcaritta (match making) Saṅghādisesa rule.

[1988, 2008]: In the saṅghādisesa eight what is the meaning of

Saṅghādisesa 3-13 - Nā Uyana Past Exam Questions 2

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1

[2004, 7]: Write the 18 subjects which cause schism (Saṅghabheda).

[2016, 9.4]: How many subjects are there to create schism?

[2001, 13]: Clarify Kuladūsako.

[2012, 5]: Describe the word "kuladūsaka".

[2018, 2.5]: Explain the term "kuladūsaka".

[2011, 2.1]: "Bhikkhū abhinetabbā vatthu desanāya." Describe the meaning of this phrase in connection to the relevant precept.

[2003, 2005]: Name the five close members (Pañca Sahadhammikā)?

[2007, 2]: What Vipatti (failure/falling away from) is the basis for the Saṅghādisesa group of offences?

Summary of 13 Saṅghādisesa

Paṭhamāpattikā - the offence is committed at once at the very moment of transgression

Saṅghādisesa 1	<i>Sukkavissaṭṭhi</i> – the emission of semen (3)
Saṅghādisesa 2	<i>Kāyasamsagga</i> – bodily contact (5)
Saṅghādisesa 3	<i>Duṭṭhullavācā</i> – lewd speech (5)
Saṅghādisesa 4	<i>Attakāmapāricariya</i> – ministering to his own sensual pleasure (5)
Saṅghādisesa 5	<i>Sañcaritta</i> – acting as a go-between (5)
Saṅghādisesa 6	<i>Kuṭirakāra</i> – making a hut (7)
Saṅghādisesa 7	<i>Vihārakāra</i> – making a dwelling place (6)
Saṅghādisesa 8	<i>Duṭṭhadosa</i> – being corrupted and corrupting (5)
Saṅghādisesa 9	<i>Aññabhāgiya</i> – belonging to another category (5)

Yāvatatiyakā - the offence is committed after the third time of admonition

Saṅghādisesa 10	<i>Saṅghabhedā</i> – a split in the Saṅgha (4)
Saṅghādisesa 11	<i>Bhedānuvattaka</i> – followers of one creating a split (4)
Saṅghādisesa 12	<i>Dubbaca</i> – being difficult to speak to (4)
Saṅghādisesa 13	<i>Kuladūsaka</i> – a corrupter of families (4)

Udditṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭhamāpattikā cattāro yāvatatiyakā. Yesam bhikkhuaññataram vāaññataram vā āpajjitvā, yāvatiham **jānam paṭicchādeti**, tāvatiham tena bhikkhunā akāmā parivatthabbam. Parivutthaparivāsenā bhikkhunā uttarim chārattam bhikkhumānattāya paṭipajjitabbam. Ciṇṇamānatto bhikkhu, yattha siyā vīsatigaṇo bhikkhusaṅgo, tattha so bhikkhu abbhetabbo. Ekena pi ce ūno vīsatigaṇo bhikkhusamgho tam bhikkhum abbheyya, so ca bhikkhu anabbhito, te ca bhikkhū gāravabā. Ayam tattha cāmīci

□ **with offences at once** (*pathamāpattikā*, Pāt 22,2) means: of those [rules with] an offence **at once**. The meaning is: [the offence] is committed at once at the very moment of transgression. But as to the other [rules], just as [something that] occurs on the third and the fourth day is called "third" [and] "fourth" here, so [too these other rules] are to be known as [rules with offences] **up to the third** [unheeded admonition] (*yāvatatiyakā*, Pāt 22,2) (p 219)

□ **as many days** (*yāvatīham*, Pāt 22,3) means: as many days.

□ **knowingly conceals** (*jānam paṭicchādeti*, Pāt 22,3f.) means: knowingly

- | | |
|---|---|
| 1. There is an offence, | 6. and he thinks that he is without obstacle. |
| 2. and he thinks that it is an offence. | 7. He is able, |
| 3. He is of good standing, | 8. and he thinks that he is able. |
| 4. and he thinks that he is of good standing. | 9. He is desirous of concealing |
| 5. He is without obstacle. | 10. and he conceals. |

1-2. **there is an offence, and he thinks that it is an offence.** (Kkh 82,25) means: whatever offence he has committed, that is one or other of the thirteen [offences entailing a formal meeting of the Saṅgha]. And there even [if] he has given up the **responsibility** either

(1) by virtue of the **subject matter**, [i.e.] "This is not suitable for bhikkhus", or

(2) by virtue of the mere **name**, "This [is] the offence having such-and-such a name."

indeed, thinking that it is an offence, indeed, desirous of concealing it thus, "**I will not now tell it to anyone**", [and if he then] **lets the sun rise, the offence is concealed**. But if he thinks here that it is not an offence, or if he thinks it [belongs to] another group of offences [other than the offences entailing a formal meeting of the Saṅgha], or if he is in doubt,

3. **He is of good standing** (*pakatatto*, Kkh 82,25) means: he is not suspended, belongs to the same communion. If he conceals [his offence] in the stated way thinking that he is of good standing, it is **concealed**. (p 220-221)

5. **He is without obstacle** (*anantarāyiko*, Kkh 82,26) means: for whom there is not even one among the ten obstacles, [namely] **(1) king, (2) thief, (3) fire, (4) water, (5) human, (6) non-human, (7) wild animal, (8) snake, (9) obstacle to life, (10) obstacle to chastity**. If he conceals

- (1) king
- (2) thief
- (3) fire
- (4) water
- (5) human

- (6) non-human
- (7) wild animal
- (8) snake
- (9) obstacle to life
- (10) obstacle to chastity

7. **He is able** (*pahu*, Kkh 82,27) means: whoever is able to go to a bhikkhu and announce [his offence]. If he, thinking that he is able to, conceals [his offence], it is **concealed**. (p 221)

9-10. **He is desirous of concealing, and he conceals** (*chādetukāmo ca hoti, chādeti ca*, Kkh 82,27): This is absolutely clear. For even if he, seeing [someone] of the same group [thinking,] "This is my preceptor or teacher", because of shame does not announce [his offence], it is indeed **concealed**.

- **so many days** (*tāvatīham*, Pāt 22,4) means: so many days; the meaning is: so long a time as the time that has elapsed by virtue of days, fortnights, months, or years from the day of concealing [the offence] up to the day of announcing [it].
- **he must live on probation with no choice [in the matter]** (*akāmā*)

□ **3 sorts of probation - *parivāsa***: (p 221)

1. ***paṭicchanna-parivāsa*** - probation for concealing

2. ***suddhanta-parivāsa*** - purifying probation: *mahā* and *culla suddhanta*

3. ***samodhāna-parivāsa*** - combining probation: *odhāna*, *aggha*, *missaka*

(1) probation for concealing - *paṭicchanna-parivāsa*:

-> to be given for as long as the offence was concealed. Because for some [individual] the offence is concealed for one day; for some [other] individual [it is] concealed for two days, etc.; for some [individual] there is one offence; for some [other] individual there are two or three [offences] or more than that. Therefore, probation is to be given by the one giving the probation for concealing. (p 221)

Saṅghādisesa Conclusion 7 (p 219-229)

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-> if one [offence] was concealed for one day, then [by] causing **probation** to be asked for thus, "*I, sir, have committed one offence, the intentional emission of semen, concealed for one day*"; [and finally by] reciting the formula for the procedure according to the method handed down in the **Khandhaka**. (p 222)

-> if [an offence] was concealed for two or three days, etc., then the construing [of the sentence in the formula for the procedure (*kammavācā*)] is to be effected by virtue of days up to fourteen days, thus, [i.e. by inserting] "concealed for two days, concealed for three days, concealed for four days, concealed for five days" ...up to..."**concealed for fourteen days**".

-> If [an offence] was concealed for fifteen days, the construing [of the sentence in the formula for the procedure (*kammavācā*)] is to be effected [by inserting] "...and for sixteen days".

- > Furthermore, the construing [of the sentence in the formula for the procedure (*kamma-vācā*)] is to be effected [by inserting] "**concealed for a month**, concealed for more than a month, **concealed for two months**, concealed for more than two months, concealed for three months" up to "concealed for more than eleven months".
- > When a full year [has passed, the construing of the sentence in the formula for the procedure (*kammavācā*)] is to be effected [by inserting] "**concealed for one year**", beyond that [by inserting] "for more than one year, two years", thus up to ... "**concealed for sixty years**, concealed for more than sixty years", or the construing [of the sentence in the formula for the procedure (*kamma-vācā*)] is to be effected saying even more than that. (p 222)
- > if there are two or three offences or more than that, just as "one

-> In respect of a variety of **subject matters** too, the construing [of the sentence in the formula for the procedure (*kamma-vācā*)] is to be effected: (p 223)

1. by virtue of the **number**, as follows: "*I, sir, have committed many offences entailing a formal meeting of the Saṅgha concealed for one day, one [offence of] emission of semen (Sgh 1 M), one [offence of] bodily contact (Sgh 2 M), one [offence of] lewd words (Sgh 3 M), one [offence of] sensual pleasure (Sgh 4 M), one [offence of] acting as a go-between" (Sgh 5 M)*"; (p 223)
2. by virtue of announcing the **subject matter**, as follows: "*I, sir, have committed many offences entailing a formal meeting of the Saṅgha with a variety of subject matter, concealed for one day*"; (p 223)
3. by virtue of the mere **name** [of the class of the offences, with the

Saṅghādisesa Conclusion 10 (p 219-229)

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-> the **name** is twofold: (1) **one common to its own class** and (2) **one common to all**. There (1) "[offence] entailing a formal meeting of the *Saṅgha*" is common to its own class. (2) "Offence" is common to all (generic name). (p 223)

-> it is suitable to say [it] even by virtue of **the name common to all in that way**, "*I have committed many offences concealed for one day.*" [50]

For it is in fact suitable to carry out a legal Vinaya procedure such as probat

1. by virtue of the subject matter,
2. by virtue of the group,

3. by virtue of the name, and
4. by virtue of the offence.

1-2: There, "emission of semen" is **subject matter** and **group**. - by a phrase [such as], "emission of semen", "bodily contact", etc., as well as by a phrase [such as] "with a variety of subject matter" **subject matter** and

Saṅghādisesa Conclusion 11 (p 219-229)

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3

3-4: "[Offence] entailing a formal meeting of the Saṅgha" is **name** and **offence**. -by the word "[Offence] entailing a formal meeting of the Saṅgha", as well as by the word "offences", **name** and **offence** are included. Therefore the formula for the procedure (*kamma-vācā*) can be made by virtue of one or other among these [phrases]. (p 224)

-> at the end of the procedure, if the residence has few bhikkhus, it is possible [for him] to stay there without committing an **interruption** [of the **probationary period**] **as to nights**:

-> *ratti-cheda* lit. "**interruption as to nights**", is the term for an interruption of the probationary period. There are three types of *rattcheda* with respect to the probationary period: (p 224)

(1) dwelling together with (*sahavāsa*) a single bhikkhu of good standing under one roof;

Saṅghādisesa Conclusion 12 (p 219-229)

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- (2) dwelling away, separated from (*vippavāsa*), that is, living alone;
(3) not announcing (*anārocana*) his state of being under probation to incoming monks. -> That a residence has a low number of bhikkhus (probably less than four since they cannot form a Saṅgha) is explicitly explained to not fulfil the interruption of the probationary period (*ratticcheda*). Thus a bhikkhu under probation may not live alone in a residence, may also not live together under one roof with only one bhikkhu of good standing, but obviously does not need to live together with a Sangha. (p 224)

-> there indeed the [probationary] **observance** should be taken up [saying] three times, "*I take up probation, I take up the [probationary] observance.*" Having taken [it] up, having announced [it to] the Saṅgha, by his announcing [it] to the various newly in-coming bhikkhus, the probation

Saṅghādisesa Conclusion 13 (p 219-229)

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-> **vatta**, “**observance**”, is used with respect to various types of observances (for instance, the observances during the **mānatta penance**, observances vis-a-vis a preceptor or a teacher). In order to specify the observance for the probationary period from the others we render it by “[probationary] observance”. The Vinaya lists ninety-four observances a bhikkhu under probation has to observe. (p 224)

-> It belongs to the observances of **a monk under probation** to announce his status of being under probation to each **incoming monk**. (p 224)

-> If it is not possible to carry through the probation, if he wants to dwell with the [probationary] observance suspended, the probation is to be suspended [by him] right there amidst the Saṅgha, or in the presence of one individual [with the words] “*I suspend the probation, I suspend the probation*”.

-> but with both the probation is well suspended indeed. With respect to taking up [the probation and the probationary observance], too, exactly this is the method. From the time of suspending [it], he is in the **state of good standing**. -> Being in **good standing** (*pakatatta*) means that he is a monk in good standing who is able to take part in **all procedures of the community**. Thus he reaches this status **temporarily** for the time his probation is suspended. (p 225)

-> Then **at dawn**, having passed together with one [other] bhikkhu, beyond two stone throws from the enclosure of an enclosed vihāra [or two stone throws] from the place suitable for an enclosure of an unenclosed vihara, having branched off from the main road, having sat down in a place concealed by a hedge or a fence, having taking up the **[probationary] observance** actually **before dawn**, it is to be announced by him. Whatever other bhikkhu he sees to him too, it is to be announced indeed. (p 225)

-> If the sun has risen, he must suspend the [probationary] observance in this [bhikkhu's] presence [and] go to the vihāra. If he went for any purpose **before sunrise**, having gone to the vihāra, whichever bhikkhu he sees first of all, having announced [it] to him, [the probationary observance] is to be suspended. Thus, having considered [the period], for that length of time he has to live under probation until the nights (i.e. days) are completed. (p 225)

(2) **purifying probation** (*suddhanta-parivāsa*): was allowed in the *Khandaka* in respect of the **subject matter**: “*he does not know the definite number of offences; he does not know the definite number of nights*”: (p 225)

(2.1) **minor purifying** (*culla-suddhanta*)

(2.2) **major purifying** (*mahā-suddhanta*).

-> to be given to one:

(1) who does not know. (2) does not remember the number of nights, in whole or in part. (3) one who is in doubt in respect of this. -> whether he knows the definite number of the offences [saying], "*I have committed so many offences*", or not, is **of no concern**. (p 226)

(3) **combining probation** (*samodhāna-parivāsa*): (*samodhāna*: combination)

3.1. "**cancelling and combining**" (*odhāna-samodhāna*):

3.2. "**combining according to grade**" (*aggha-samodhāna*):

3.3. "**combining of mixed [offences]**" (*missaka-samodhāna*):

(3.1) **cancelling and combining** (*odhāna-samodhāna*) is called the probation which is to be given to someone who, having committed a **secondary offence**, conceals it; [it is to be given] by cancelling [and] wiping out the days he has [already] spent under probation [for the offence he previously committed and concealed] and by combining [the number of days for] the [concealed] offence committed afterwards with the number of days for the original (i.e. first) [offence]. (p 226-227)

-> “(t.t. vinaya) **combination** in the manner of **inclusion** (of a new probation period in the originally prescribed probation period by cancelling the days on which a monk has already been on probation)” (p 226)

-> the days already spent under probation for a previously committed and concealed offence are **cancelled**, and the penance for the former and the latter offence are now **combined**.

-> **a secondary offence:** *antarāpatti* - “an offence committed **in the meantime** (that is, before the expiration of *parivāsa* or *mānatta* period)”; “a (repeated) offense performed during probation (*parivāsa*) and concealed”. (p 226-227)

(3.2) **combining according to grade** (*aggha-samodhāna*) is called the probation to be given when, among many offences one or two or three or many, all are concealed for a long time; [it then is to be given] for the remaining offences which, **by number of nights** were concealed for a shorter time [than those concealed for a long time], **combined** with the **grade** of those [offences concealed for a long time].

-> ***aggha***, lit. **value**. Since the probationary period depends on the time the respective offence was concealed, what is at stake here is how long an offence was concealed. The longer it was concealed, the longer the probation period.

Saṅghādisesa Conclusion 19 (p 219-229)

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(3.3) **combining of mixed [offences]** (*missaka-samodhāna*) is called the probation to be given, putting together offences with **various types of subject matter**. (p 227)

-> “*I, sir, have committed many offences entailing a formal meeting of the Saṅgha concealed for one day, one [offence of] emission of semen (Sgh 1 M), one [offence of] bodily contact (Sgh 2 M), one [offence of] lewd words (Sgh 3 M), one [offence of] sensual pleasure (Sgh 4 M), one [offence of] acting as a go-between” (Sgh 5 M).*” (p 223)

-> “*I, sir, have committed many offences entailing a formal meeting of the Saṅgha with a variety of subject matter, concealed for one day.*” (p 223)

Give 1 probation for all of these offences. **Procedure:** *parivāsa* (probation) □ *mānatta* (penance) □ *abbhāna* (reinstatement)

Saṅghādisesa Conclusion 20 (p 219-229)

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- **a further six nights** (= days) (*uttari chārattam*, Pāt 22,5) means: six nights more than the probation. (p 227)
- **of the mānatta penance for bhikkhus'** (*bhikkhu-mānattaya*, Pāt 22,6) means: of the state of paying respect to the bhikkhus (?),² that is to say, in order to propitiate [them]. (p 228)
- **must undertake [the six-night mānatta penance]** (*patipajjitabbam*, Pāt 22,6) means: [the mānatta penance] must be practiced. (1) **unconcealed** or (2) **concealed**. (p 228)
 - (1) For whomever there is an **unconcealed offence**, probation is not given to him, only **penance** (*mānatta*) must be given.
 - (2) For whomever there is a **concealed [offence]** the *mānatta* penance must be given to him at the end of the probation. (p 228)

Saṅghādisesa Conclusion 21 (p 219-229)

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3

- if this one, having suspended the observance, goes to take it up **at dawn**, having gone to a place of the sort stated in respect of probation with **at least four monks**, having taken up [the *mānatta* penance with the words] "*I take up the mānatta penance, I take up the [mānatta] observance*", having announced it to them, then [the observance] is to be undertaken [by him] in the former manner whether they have gone or not gone.
- **where there may be a group of twenty** (*yattha siyā vīsatigaṇo*, Pāt 22,7): here, "a group of twenty" means **a Saṅgha of twenty**, a group of it.
- **there** (*tattha*, Pāt 22,7) means: there where there is **a Bhikkhu Saṅgha** which is a group of **at least twenty**.
- **he is to be reinstated** (*abbhetabbo*, Pāt 22,8) means: he should be gone towards, he should be accepted; that is to say, he is to be restored by virtue of the procedure of reinstatement. Alternatively it means: he is to be

- **he is not reinstated** (*anabbhito*, Pāt 22,9) means: he is not reinstated (alternative form), he is not accepted; that is to say, he is without the procedure of reinstatement having been carried out; alternatively it means he is not summoned. (p 229)
- **and those bhikkhus are censurable** (*te ca bhikkhū gārayhā*, Pāt 22,9-10) means: whoever, knowing the deficiency, rehabilitates, those bhikkhus are blameworthy, and they have [committed] an offence, they have a fault. The meaning is they incur [an offence of] **wrong doing**. (p 229)
- **this is the proper course there** (*ayam tattha sāmīci*, Pāt 22,10) means: this is the state of conforming with the **Dhamma** there, accompanying the **supramundane Dhamma**, the instruction and admonition, the nature of the proper way. (p 229)

Summary of Parivāsa, Mānatta, Abbhana

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I. Parivāsa	II. Mānatta	III. Abbhāna
<p>1. Paṭicchanna-parivāsa: probation for concealing</p>	<p>1. Paṭicchanna-mānatta: concealed -> <i>parivāsa</i> and <i>mānatta</i>.</p>	<p>reinstatement requires <u>at least 20 pakatatta bhikkhū</u> (good standing) for completing purification. This is the end of <i>vutṭhāna vidhī</i>.</p>
<p>2. Suddhanta-parivāsa: probation for purifying</p> <ul style="list-style-type: none"> 2.1 <i>culla suddhanta</i> 2.2 <i>mahā suddhanta</i> 	<p>2. Appaṭicchanna-mānatta: unconcealed -> <i>mānatta</i></p>	
<p>3. Samodhāna-parivāsa: combined probation</p> <ul style="list-style-type: none"> 3.1 <i>odhāna samodhāna</i> 3.2 <i>aggha samodhāna</i> 3.3 <i>missaka samodhāna</i> 	<p>3. Samodhāna-mānatta: <i>parivāsa</i> for many concealed <i>saṅghādisesa āpatti</i> -> only 1 <i>mānatta</i>.</p>	
<p>Parivāsacārika: a monk undergoing <i>parivāsa</i>.</p>	<p>Mānattāraha: a monk, having undergone <i>parivāsa</i>, is waiting for <i>mānatta</i> to be given.</p> <p>Mānattacārika: a monk undergoing <i>mānatta</i>.</p>	<p>Abbhānāraha: a monk, having undergone <i>mānatta</i>, is waiting for <i>abbhāna</i> (reinstatement for which twenty monks are needed) to be given.</p>

1. **Paṭicchanna-parivāsa** - **concealed probation.** If a bhikkhu, after falling into a Saṅghādisesa offence conceals it. He has to be given *paṭicchanna parivāsa* for as many days as the offence was concealed. (*paṭicchanna* - pp. of *paṭicchādeti* - covered, concealed, hidden)

2. **Suddhanta Parivāsa** - **purified probation.** If having done many Saṅghādisesa offences he doesn't know the number of offences nor the number of nights concealed or he has doubts regarding nights and offences. He will be given either *culla* or *mahā suddhanta parivāsa*. (*suddha* - pp of *sujhati* - purified, cleansed)

2.1 ***culla-suddhanta-parivāsa*** - applies to a monk who can remember periods of purity and impurity, meaning the time when he confessed and the time when he wasn't clear. The whole impure period is taken to determine the length of parivāsa.

3. ***Samodhāna-parivāsa*** - **combined probation.** If one does a number of Saṅghādisesa for many times and conceals them for different days. He will get *parivāsa* for the maximum number of days concealed. He will be given either *odhāna* or *aggha* or *missaka samodhāna parivāsa*. (*samodhāna* - collocation, combination)

3.1 *odhāna-samodhāna-parivāsa* - another offence of the same kind or a different Sgh offence is committed with or without concealment. The probationary period is resumed with the 1st and 2nd offences' days of concealment combined.

3.2 *aggha-samodhāna-parivāsa* - value combination: 1 or more offences committed during one's *vuṭṭhāna vidhī*. The offence with the longest time of concealment applies.

3.3 *missaka-samodhāna-parivāsa* - mixed combination: 1 parivāsa is

Mulāyapaṭikassana & Abbhānāraha

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- **mulāyapaṭikassana** - If during the *parivāsa* one committs new āpatti (*antarāpatti*) and doesn't conceal them, he will be given *mulāyapaṭikassana*. This is a stage when an offender is undergoing his *vutṭhāna vidhī* (anywhere from *pārivāsa/mānatta* to *abbhānāraha*) and he commits a new offence or offences of the same base, i.e. another saṅghādisesa. This effectively nullifies all his previous observances of days undergoing *mānatta/pārivāsa* and one is sent back to the beginning to start the whole *vutṭhāna vidhī* again. Furthermore, if he conceals the new āpatti, he will be given *Samodhāna-parivāsa*.
- when a Saṅghādisesa bhikkhu has finished *mānatta*, then he is *abbhānāraha* (deserving rehabilitation) where he still has to observe the penance or *mānatta* restrictions. But when the community meets, they can give the monk *abbhāna*, which requires at least twenty monks not including the offender. This completes the purification of the offender and the end of

4 ways of Rattcheda (nights broken):

1. **Sahavāsa**: If a saṅghādisesa bhikkhu lives under the same roof with a regular (*pakatatta*) monk.
2. **Vippavāsa**: If he lives in a monastery where there are no bhikkhū.
3. **Anārocana**: If he doesn't inform (*ārocana*) all resident and incoming monks of what he did.
4. **Unāgane**: If he lives in a place with fewer than 4 monks.

Parivāsacārika & Mānattacārika

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	<i>Parivāsacārika</i>	<i>Mānattacārika</i>
Asking	4 monks at least	4 monks at least
Observing	1 monk at least	4 monks at least
Length	Depends on the number of nights concealed.	6 nights
<i>Samodhāna</i> (combination)	If many offences were concealed, the offence concealed for the longest time is taken for the <i>parivāsa</i> duration.	Only one <i>mānatta</i> is given for all offences.
Continuos or Discontinuous?	Discontinous, can be stopped and restarted.	Must be observed continuously.
Ways of Ratticheda	<i>sahavāsa, vippavāsa, anārocana</i>	<i>sahavāsa, vippavāsa, anārocana, unāgane.</i>
Broken Night	If duties are not observed for a day, then that day is not counted.	If the duties are not observed, then the monk must start <i>mānatta</i> again from the first day.

13 Saṅghādisesa - Past Exam Quetions 1

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1

[2005, 6]: Explain ‘Saṅghādisesa’.

[2003, 2002]: Give the meaning of “Saṅghādisesa”.

[1988, 2008, 2005]: “Saṅgho ādimhi ceva seseca iccitabbo assāti saṅghādiseso.” According to this sentence mentioned in the commentary on what occasions are the bhikkhus required?

[2020, 2.3]: Write down the stanza which contains the 13 Saṅghādisesā.

[2005, 2004, 2002, 2000, 1999]: How many Saṅghādisesa offences are there?

[2007, 6]: How many Saṅghādisesa offences are there altogether?

[2009, 3]: How many Saṅghādisesa rules are there?

[2018, 2.1]: How many Saṅghādisesā are there for the “ubhato-saṅghā” (bhikkhu and bhikkhunī)?

13 Saṅghādisesa - Past Exam Quetions 2

23
2

[2019, 6.1]: How many Saṅghādisesā in “ubhaya pātimokkha” (bhikkhu and bhikkhunī)?

[2016, 9.5]: How many Saṅghādisesā offences are there for both bhikkhu and bhikkhunī saṅghā?

[2001, 5]: Write the names of the 13 Saṅghādisesa rules.

[1989, 5]: Name the 13 Saṅghādisesa offences in order.

[2011, 1.4]: What is not included in the thirteen Saṅghādisesā? (i) Kāyasam̄sagga (body contact), (ii) Attakāma pāricariya (praising about oneself regarding kāma), (iii) Samanubhāsana, (iv) Dutthadosa, (v) Saṅghabheda.

[2012, 4]: Write down the 13 Saṅghādisesā in order.

[2014, 8]: Write down the thirteen Saṅghādisesa.

13 Saṅghādisesa - Past Exam Quetions 3

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3

[2016, 2.2]: Name five offences where rising up (vuṭṭhāna) has to be done for purification.

[1989, 5]: Clarify the following term: Paṭhamāpattika.

[1989, 5]: Clarify the following term: Yāvatatiyaka.

[2019, 3.1]: Write 13 saṅghādisesā separately as Paṭhamāpattika and Yāvatatiyaka (the first instance and after three recitations).

[2022, 2.1]: Split the thirteen (13) saṅghādises āpatti according to the Paṭhamāpattika and Yāvatatiyaka.

[2013, 8]: How many saṅghādisesa rules become effective after three recitations? What are they?

[2015, 4]: How many Paṭhamāpattika (offence by the first transgression) Saṅghādhisesa are there? What are they?

13 Saṅghādisesa - Past Exam Questions 4

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[2005, 6]: Categorize the Saṅghādisesa offences as Paṭhamāpattika and Yāvatatiyaka.

[2004, 6]: Group the offences as Paṭhamāpattika and Yāvatatiyaka.

[2002, 5]: Group saṅghādisesa offences as Paṭhamāpattika and Yāvatatiyaka.

[2003, 4]: What do you mean by Paṭhāmapattika and Yāvatatiyaka?

[2001, 5]: Describe Paṭhamāpattika and Yāvatatiyaka.

[2006, 6]: Group the Saṅghādisesa offences according to Paṭhāmapattika and Yāvatatiyaka (first instance and after three recitations).

[2007, 6]: Explain what is meant by 'first instance of āpatti' and “āpatti after admonishing three times”. Show the 13 Saṅghādisesā āpatti separately in these two groups.

13 Saṅghādisesa - Past Exam Quetions 5

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[2009, 5]: In the thirteen saṅghādisesa rules show separately the ones which are first instance āpatti and the ones which become āpatti after three recitations.

[2010, 6]: Show separately the Sanghādisesa offences as first instant and after three recitings.

[2012, 4]: Group the 13 Saṅghādisesā as first instant offences (paṭhāmāpattika) and after three recitation offences (yāvatatiyaka).

[1988, 2008]: Also mention in which way one can be accused.

[2000, 4]: On account of whom were the Saṅghādisesās known as Cattāro yāvatatiyaka laid down?

[2005, 6]: Explain the factors that lead to concealing a Saṅghādisesa offence.

13 Saṅghādisesa - Past Exam Quetions 6

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[2007, 6]: What are the conditions leading to concealing Saṅghādisesa offences?

[2010, 6]: What are the five conditions that lead to concealing a Sanghādisesa offence?

[2011, 1.4]: It is considered as an item to conceal a Saṅghādisesa: (i) Asañcicca (Not knowing that there is life), (ii) Assatiyā (not mindful), (iii) Antarāyiko (having a danger), (iv) Ajānantassa (one who does not know), (v) Gilānantassa (one who is sick).

[2023, 7.3]: Even though a bhikkhu has committed a saṅghādisesa and has not confessed it after many days, it is still not considered as “paṭicchanna”. Explain the reason for that.

Saṅghādisesa Procedure - Past Exam Questions 1

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[2006, 2003]: Describe what Parivāsa is.

[1989, 5]: Clarify the following term: Parivāsa.

[2015, 4]: Explain briefly the following: Parivāsa.

[2000, 6]: Clarify Suddhanta.

[2000, 6]: Clarify Aggasamodhāna.

[1989, 5]: Clarify the following term: Mulāyapaṭikassana.

[2011, 1.4]: Which is not a Parivāsa vinaya kamma? (i) Paṭicchanna parivāsa, (ii) Appaṭicchanna parivāsa, (iii) Suddhanta parivāsa, (iv) Aggasamodhāna parivāsa, (v) Missaka samodhāna parivāsa

[2010, 6]: What sort of a bhikkhu should observe Mahā suddhanta Parivāsa?

[1989, 2000, 2015]: Clarify Mānatta.

Saṅghādisesa Procedure- Past Exam Quetions 8

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[2014, 8]: What are the different stages of Mānatta and Pparivāsa?

[2023, 7.2]: Please write down a description about “Parivāsa and Mānatta”.

[2000, 6]: Clarify Abbhāna.

[2015, 4]: Explain briefly the following: Abbhāna.

[2003, 2005, 2007]: Describe the terms: Mānatta and Abbhāna.

[2000, 6]: What are the Saṅghādisesā for which only Mānatta and Abbhāna are sufficient for purification?

[2001, 2019, 2020]: Describe the following: Parivāsa, Mānatta, Abbhāna and Mulāyapaṭikassana.

[2018, 2.2]: Explain what is meant by Parivāsa, Mānatta, Abbhāna and Mulāyapaṭikassana.

Saṅghādisesa Procedure- Past Exam Questions 9

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[2012, 4]: Give a short description on parivāsa, mānatta and abbhāna.

[2013, 8]: Give an account about parivāsa, mānatta and abbhāna.

[2009, 5]: Clarify the meaning of the words: Parivāsa, Mānatta, and Abbhāna and explain how these affect the life of a bhikkhu.

[2020, 2.5]: What are the offences (āpatti) which can be purified without doing Parivāsa, Mānatta, and Abbhāna?

[2022, 2.2]: What is the correct way of purification for a bhikkhu who has been found guilty under Saṅghādisesa offence (āpatti)? Please explain.

[2023, 7.1]: After committing which type of offence that a bhikkhu should complete parivāsa and mānatta? How many of such offences are there? write down five of them.

[2019, 3.5]: If a bhikkhu has done an offence in appaṭicchanna

Saṅghādisesa Procedure- Past Exam Questions

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[2003, 6]: When a bhikkhu who has committed a Saṅghādisesa offence went to a senior bhikkhu to get instruction. He said it is sufficient to do only mānatta and abbhāna for purification. Clarify the reason for giving such an introduction.

[2004, 6]: A bhikkhu who is about to complete five rains goes to a senior bhikkhu versed in Vinaya and says that he did not commit any saṅghādisesa offences for the first 3 years from the date of Upasampadā but after 3 years he has committed a number of saṅghādisesa offences and he does not know the number of offences and the number of nights concealed: Give the instruction to carry out mānatta and abbhāna.

[2002, 6]: A bhikkhu having committed a Saṅghādisesa offence has not confessed for five days (although there was a bhikkhu of same communion). He request from you to get purified of the Saṅghādisesa offence. Explain the procedure.

Saṅghādisesa Procedure- Past Exam Questions

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[2006, 7]: A bhikkhu states that he has committed a Saṅghādisesa offence on a number of days and confession was done before dawn of the following day. Give instructions on how to raise him up from the offence?

[2016, 9.1-9.2]: A bhikkhu who committed a Saṅghādisesa offence became purified by getting the help of the saṅgha only in two occasions. Write down these two occasions. And in the above case, the saṅgha was not required at the start. Explain why it was not required?